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China: Canton Mission.

AN ACCOUNT OF THE PROVINCE AND CITY
OF CANTON; BY THE REV. A. P. HAPPER.*Territorial Limits.*

THE province Kwangtung, commonly called Canton, is situated in the southern part of the Chinese empire. It is bounded on the north east by Fu-keen province, on the north by Keang-se and Hoo-nau, on the north west by Keang-se, whilst its whole southern boundary is washed by the ocean. It lies between 107 deg. and 30 mins. and 117 deg. east longitude, and 20 deg. 10 mins. and 25 deg. 30 mins. north latitude, extending more than 660 miles east and west, and nearly 400 north and south, embracing an area of 79,456 square miles; and it has a population of 19,174,030, according to the census of 1812. Canton Province thus has a territory much larger than the State of Missouri, the largest of the United States, and a population at the present time equal, if not greater, than the whole population of the United States.

Its surface is diversified with mountains and hills, whilst it has a large extent of arable land, all of which is in a high state of cultivation. All parts of it are well watered by various streams, and it possesses great facilities for inland communication as well as for external commerce. Its principal and largest river is that which affords access to Canton City, and hence commonly called Canton River. It is formed by the junction of three large rivers, called on Chinese maps, from the direction whence they flow, the East, West, and North Rivers. The East River rises in Keang-se province and flows in a south-west direction and unites with the other, at Whampoa. The North River rises in the northern part of this Province, in the Ling mountains, and flows south. The West River, which is the largest, rises in Kwang-se, and flows south-east, and unites with the North River a few miles above Canton city, and from the city to the ocean these rivers are divided into an almost innumerable number of channels, all having communication with each other, so that the land is cut up into a

great many small islands, and forms almost a labyrinth of streams and islands; and it is here principally that the pirates, which have been numerous here since the first visit of the Portuguese in the 16th century, here rendezvoused. Most of the other streams flow into the sea, and are of various sizes, some of them being navigable for a short distance for large vessels.

As to the populousness of this province there can be no doubt, as every part of the territory, the valleys and the streams, team with people.—The cities are numerous and some very large. Fat-shou, some 12 miles west of Canton, is one of the largest manufacturing cities in the empire—being numbered as one of the four principal manufacturing towns, and having a population of 300,000 or more. All the capital cities of the departments are large;—that of Shiu-king department situated on the West River, some 40 or 50 miles west of Canton, is said to be one of the best built cities in this part of the empire, and some of those situated along the coast are large, and were formerly the seats of foreign commerce, but have been nearly supplanted by the trade all centering at Canton. And the villages and towns containing from 5,000 to 30,000, are literally almost innumerable, spread all over the face of the country.

It is very fertile, and produces grains, fruits, and vegetables, and it furnishes for commerce silks, rice, fish, salt, fruits, vegetables, and various kinds of wood: silver, iron, and pearls in small quantities: also cassia and betel-nut.

Political Connections and Divisions.

Canton, in connection with Kwang-se, forms one of the eleven Governments into which the eighteen Provinces are divided. There is one Governor for the two Provinces, and a Lieut. Governor to each Province. The residence of the Governor was formerly at the city of the Shiuking-fu situated on the West River some 40 or 50 miles west of Canton. But since Canton has become so great a metropolis, he resides at Canton. And this appointment is now regarded as one of the most important and responsible in the empire. And hereafter foreigners w

judge whether liberal or restrictive principles are in the ascendancy at court, from the principles of the officer who receives this appointment. To the great satisfaction of all foreigners this appointment is now held by the enlightened and liberal-minded statesman, Kiyang. It may not be improper here to give at some length, a correct statement of the political and civil subdivisions of territory that are used in China.—In all foreign geographies and maps it is stated that *foo* implies a *city* of the first order, and *chow* a city of the second order, and *heen* of the third order—as on the map of China, published by the Society for the Diffusion of Useful Knowledge, and in Pickering's Atlas. The terms *foo*, *chow*, and *heen* have no regard at all to the size of the *cities* but are the designations of *districts* of different sizes and relations. For a general and simple statement of the matter, it may be said that each province is divided into so many *foo*, and each *foo* into so many *heen*, and each *heen* into so many *sze*. And the capital town of each of their divisions is a walled town, and is called from this circumstance of being the capital, the *foo* city, or the *heen* city, just as the capital of a province is called *shang-shing* or provincial city. And these two names may belong to the same city, as it does to Canton, for it is the Provincial city, and also the *foo* city of the *kwang-chow* *foo*, or department. Whilst this is true as a general statement, there are some exceptions that need to be mentioned. These are the districts that are called *chow* and *ting*. The peculiarity of these is that there are some districts of these names which sustain the same relation to the province that the *foo* does, and are divided into *heen*, and others with this same name sustain the same relation to the *foo* that a *heen* does, and are divided into *sze*. The former for distinction have been called *cheih-le-chow* and *ting*, and may be called in English the *independent* *chow* or *ting*, while those that resemble the *heen* may be styled the *subsidiary* *chow* or *ting*. And the *poo* and independent *chow* and *ting* may be designated as *departments*. The *heen* and subsidiary *chow* and *ting* as *districts*, and the *sze* as *townships*: and then there are capitals for the departments, the districts and the townships.

The Canton province is divided into fifteen departments: viz., nine *foo*, two *ting* of the independent class, and four *chow* of the same class: and these departments are sub-divided into ninety-four districts, viz: eighty-five *heen*, seven subsidiary *chow*, and two subsidiary *ting*. The number of townships we are not able to give.

There is a magistrate to each department, who has two assistants of different ranks.—Each district has its magistrate with his two assistants, and beside these regular assistants,

where there are important cities in a department or district, there is a special assistant magistrate for each city. There are magistrates to each township, and each village has its head man, who is selected by the villagers.

City of Canton.

The city of Canton is the only one that can be particularly described, inasmuch as foreigners have no access to the other cities of the Province. It is situated on the north bank of the River, about sixty miles from the sea. The mouth of this river is called by the Chinese, the *Pigers* door, *fu-mun*; in Portuguese, *Bocca Tigris*, and by the English, *Bogue*. There are forts on each side of the river, and on an island in the channel of the stream. And they consider this as the entrance to their inner waters. The course from the mouth of the river to the city is north-west. The scenery along the banks of the river is pleasing, and in some places it is beautiful. Its general aspect is of low level rice fields, but covered with verdure, and here and there in the distance you descry a hill rearing its head to relieve the monotony of the scene. There are several very handsome nine-storied Pagodas on the sides of the river.—These structures appear to be connected with what may be denominated “the superstitution of the elements,” or the influence of the winds and rains to produce health and plenty, and they are erected to propitiate these influences to be favourable. The anchorage for foreign vessels is at Whampoa, some twelve miles below the city. The great object of interest to every visitor, is the city itself. And his eyes are strained to catch the first glimpse of its rising pinnacles. But he hardly knows what to look for or what to regard as the evidence that he beholds the long-desired sight. No high towering steeples or magnificent spectacles of architecture greet his eyes; but the most prominent objects he sees are small bamboo thatched look-out stations erected high over the tops of the houses on bamboo poles, and on the bank of the river low dirty looking houses, and on the river every variety and an innumerable number of boats. These sights dispel every lingering delusion of seeing a splendid city when he would be permitted to behold the world-wide known city of Canton. And he ceases to look for any thing to gratify his taste, and seeks to be amused and interested in seeing and observing the many strange and unusual objects and modes of life, that are brought within his observation as he is passing along amongst the crowd of boats that cover the surface of the river. He first notices many large Chinese trading vessels called junks, which, though built contrary to all principles of naval architecture, and varying from 600 to 1200 tons burthen, yet carry trade to and from all the

ports on the extended east coast as far as Tating, the port of Peking, and to all the ports of the neighbouring kingdoms, to the south-west, and all the East Indian Archipelago.

His attention being arrested by a splashing of oars, he beholds next a large vessel gliding past with great rapidity, being impelled by eighty or a hundred rowers. These are used for the smuggling of opium. And soon the small Tan-ka boat, the gay flower boat, the ferry boats, crowd upon his attention; but he is confused by all this multitude of strange things, and feels relieved when, after ascending the river past all the native city, he beholds waving in graceful folds from an elevated flag-staff, in front of the buildings appropriated to the residence of foreigners, the flag of his native country. These are situated on the bank of the river, a short distance from the southwest corner of the city walls, in lat. 23 deg. 7 min. 10 sec. north, and in long. 113 deg. 14 min. 30 sec. east of Greenwich, 3 deg. 30 min. west of Peking. They are commonly called the thirteen factories, from the number of streets running between them. They are generally built of granite or brick, and two stories high. They front on the river, with a street running in front of them east and west; and from this street small streets run back north and south. There are thirteen of these north and south streets; and the houses are built on each side of them, having entrance from them; and the number of houses on each street varies with the size of the buildings. From this it will be seen, that only twenty-six houses front to the river, while all the others are built back of them on these narrow streets. The front ones are, of course, the most desirable residences, whilst the others are cut off from much of the river breeze, and are very hot in summer. At present those houses are crowded to excess by the influx of foreigners from the increased facilities of trade; and there have been some new houses erected for rent to foreigners. The English consulate, also, and a square of buildings that were burnt in October, 1843, are being rebuilt in a very elegant style. Many of the buildings have a small terrace on the top in order to enjoy the evening air. Since the building of these houses first, a considerable plot of ground has been gained from the river in front of them, and a great part of it has been enclosed in two lots of unequal size and used as public squares, and are called the American and English squares. The American is the larger; and from a tall staff near the centre, the American flag proudly waves. Owing to the crowded state of the streets, these are the only places where foreigners (especially ladies) can enjoy any recreation in walking; and the general od of recreation is a row or sail on the

river. The scenery around Canton is varied and beautiful, everywhere presenting the appearance of high cultivation, while to the north and east there is variety from the mountains and hills in view, and on the south is spread out the river with its vast and crowded population.

Canton is one of the oldest cities of the empire, and is now one of the largest, most populous, wealthy, and of the greatest commercial importance. The part of the city enclosed by a wall is nearly square, and embraces perhaps half of the population. This city, within the walls, is again divided into two parts by a wall running east and west. The northern is called the *old city*, and is much larger than the southern or *new city*, and is the residence of the Tartars, and not so well built as the new. On the south the walls run nearly parallel with the river, which runs here, east and west, and about fifteen or twenty rods distant from it. The walls are built partly of stone and partly of brick; they vary in height from twenty-five to forty feet; in thickness they are about twenty-five feet, and are about six miles in circuit. There are twelve gates leading into the city—two on the north, east, and west, and six on the south; and there are four leading from the new to the old city. The city is also surrounded and intersected by canals. There are two large canals that run on the outside of the east and west walls, and they are connected by one which runs along the south side of the wall dividing the new from the old city. There are other canals on the eastern, northern, and southern suburbs. It is through these canals that many articles of commerce find their way to the storehouses; and from these larger channels a multitude of smaller ones branch off.

The suburbs extend in every direction, though they are very limited to the north and are most extensive on the west. The streets of this immense city are very numerous, narrow, and crooked. Their width varies from two to sixteen feet, but generally they are six or eight feet wide, and they are all flagged. As a matter of course, from the immense crowd of people and the quantity of merchandise, they are greatly crowded; and the scenes there witnessed from the number of retailers, pedlars, beggars, porters, and sedan-bearers, can only be seen in a Chinese city.

The most common building materials are mud and brick. Stone is not much used except for door posts, &c. The floors are generally made of hardened earth, and the roofing of burnt tiles. Sometimes flat tiles are used for flooring, those for roofing being thin and concave, while to cover the joinings convex tiles are used, having the hollow side put downwards.

The poorest people live in the extreme suburbs, and their houses are mere mud hovels—dark, small, and dirty, without any division of apartments.

The next class, who are industrious labourers, live in larger houses built either of mud or half-burnt brick, and are larger and cleaner, with three small apartments—one for a common eating room, and two dormitories. These houses open into the street, and have generally a bamboo screen suspended to shut out the observation of passers by.

The more wealthy have their houses surrounded by a wall which fronts on the street and conceals the buildings within; and the elegance of the mansion within depends upon the wealth and taste of the possessor, but nearly all are in the same style of architecture.

The Government of the City.

The government of the city is so intermingled with that of the province, that it is difficult to speak of the one without a notice of the other. All the provincial officers reside here, and perform the duties of their respective offices independent of and above the local officers charged with the same duties; and in many cases independent of each other, each provincial officer being immediately responsible to the emperor; and they are constantly reminded of their duty to him by the spacious hall which is dedicated to the emperor in this as in all the provincial cities, and whither they are at stated times required to repair and present their homage as if he were present to receive it. It stands near the southeast corner of the *new city*, with its yellow-coloured walls and furniture sustained solely for his honour. Thither, at the return of the imperial birthdays, all the officers civil and military meet to pay adoration to his *absent* majesty. The provincial officers, who reside and exercise authority in the city, in their order of rank are, 1st, the governor; 2d, the lieutenant governor; 3d, the Tartar general-commandant of the military; 4th, the superintendent of trade; 5th, the superintendent of the colleges and of literary degrees; 6th, provincial treasurer; 7th, the judge; 8th, the superintendent of the salt trade, which is a government monopoly; 9th, inspector of the public granaries. The other principal officers are, first, the superior officer and his assistants of the Quang-chow department; and, as part of the city, lies in the Nam-hoi district and part in the Pun-ii district,—the eastern part of the city has the chief officers and his assistants of the Pun-ii district, and the west has the same officers of the Nam-hoi district, together with all the other subordinate officials. There is quite a large police. The city gates are closed every night, and at every few rods he streets have gates which are shut at night.

Watchmen are placed always in the elevated Bam-boo look-out stations, so that in case of fire or robbery the intelligence is speedily spread throughout all the city; and almost every street employs a private watch to patrol the street at night, so that there are comparatively few robberies.

To be continued.

China : Ningpo Mission.

LETTER FROM D. B. M'CARTEE, M.D., DATED AT NINGPO, MARCH 4, 1846.

Missionary Labour and its Influence—The To Be People: the only instance of Caste—Idolatry.

. . . I have great pleasure in being able to inform you of the continued health and harmony of our little band. News from the United States now reaches us at long intervals, owing to the decline of trade at Chusan and the infrequency with which vessels stop at that place. A Chin-Chal or imperial commissioner to receive the surrender of Chusan, arrived here some two months since, but report says it will not be surrendered until June next, if indeed it be then. Of brother Loomis' affairs, he doubtless keeps you well informed. A note was received from him a few days since, in which he spoke of a very pleasing state of things among the soldiers—a desire for religious books, an increased attendance at church, and a reformation and seriousness among some who were a short time since sitting in the seat of the scornful. Among the inhabitants of Ningpo attention has been aroused by the distribution of tracts and by conversation and addresses, to the religion of Jesus. Repeated inquiries have been made of us lately as to the doctrines of our religion, the difference between us and the Roman Catholics, and the like. Our Baptist brethren have a chapel in one of the most populous parts of the city, at which are stationed two native assistants (from Tichew or Chaouchow) who daily are employed in giving tracts and exhorting the people to turn from idols to serve the only living and true God. Excursions have been occasionally made into the neighbouring villages to distribute tracts, and addresses have been made when an audience could be collected. The tea-houses with which this city abounds, and where numbers resort to talk over a cup of tea, afford us congregations ready gathered, where we can talk to them and be almost sure of a quiet and attentive audience. The people are polite and respectful, and the purity and excellence of the Gospel, and its adaptation to the wants of helpless sinners almost invariably commend it to the hearts and consciences of some among the hearers; but the impression seems transient

and they soon forget it. Often have I been reminded of what was said to the prophet Ezekiel, "Thou art unto them as a very lovely song of one that has a pleasant voice and can play well on an instrument, for they hear thy words, but they do them not." He, however, who has ordained the preaching of the word as the means, will not suffer it to fail of accomplishing the end. If we had more faith, were more instant in prayer, and thought more of God's glory, and less of our own, doubtless the blessing would not be delayed. But it seems that, like Moses of old, we shall only be permitted to view the promised land from afar.

The school under the care of Bro. Way is in a flourishing condition; the number of scholars is nearly filled up, and if it were desirable might be doubled in a year's time. A boy was brought some days since to be admitted as a scholar, but on being introduced into the school a great excitement was produced. The scholars refused to eat with him, and the teachers declined to teach him. The reason assigned was, that he belonged to the class of people called *to be*, (to min) with whom it is considered degrading for any other person to associate on anything like equal terms. These people are not allowed to be examined for literary degrees, or to follow any employment except such as no other Chinese would be engaged in. The men are either play-actors, musicians, or chair-bearers; and the women are female barbers, match-makers (i. e. go-betweens in arranging matrimonial engagements,) and attendants at weddings. In speaking to any other person than one of their own class, they must use the expression "your honour," or "honourable officer," and if themselves addressed, as "elder brother," or any term implying respect or equality, they must disclaim it at once or render themselves obnoxious to punishment. The women are easily recognised by their dress which differs from that usually worn by ladies. Instead of the long embroidered vest without sleeves, which Chinese females wear over their other dress, the *to be* women wear a plain black tunic with sleeves, and generally carry on their arm a bundle always wrapped up in a broad striped check handkerchief, and assist themselves when walking with an umbrella of peculiar shape with a long handle. I send a drawing of a Chinese lady, in the ordinary dress, and another of a *sung niantsz'* or "following maid," as these *to be* women are called. These people are doomed to all generations to this mode of life, as neither by marriage or in any other way can they or their children become respectable. Their origin is so ancient as to be very obscure. According to some, they are the descendants of the original inhabitants of Houan province, who were driven from their native province when it was conquered by a

people called the Kin, ancestors of the Mant chows, in the time of the Sung dynasty, more than 1300 years ago. Another and more probable account is, that they are descendants of those traitors who aided the Japanese when they invaded the country, during the Ming dynasty, some 300 years ago. This is the only instance which I know of, in which any thing like *caste* exists among the Chinese in this part of the country. The boat population in the Canton province, are looked upon very much in the same light, but I have never heard of the existence of such a population out of that province.

The 9th of the 1st month (Feb. 4th) was the birth-day of Yuh-Kwang-ta-te, or the Supreme God of the Chinese. On that day, great crowds of people flock to the Yew-Shing-Kwan temple, where this deity has an image, to burn candles, offer incense, and bow before him. The Chinese mythological books contain no account of the history of this deity; and the only account which can be got from the people on the subject, is, that as there are many gods on earth, or rather who preside over earthly affairs, it must be that there are gods also in heaven, some one of whom is supreme above all others, and to this "unknown god, whom they ignorantly worship," the title of "Jewelled King, Mighty Ruler" has been appropriated. When asked as to the *birth-day* of this god, some laugh and say it is an invention of the Taou monks, in order to induce the people to bring offerings; others, that it is meant to commemorate the anniversary of his incarnation or appearance on earth. This god, with the god of thunder, and the god of riches, are by far the most worshipped of any in the Taou temples. Kwan-yin, or the goddess of mercy, and Teen-pe, or the Holy Mother, queen of heaven, are the most worshipped of any idols in the Buddhist temples, the former by women, the latter principally by sailors, especially those from Foh-keen province, as she is said to have been born there, and is not properly a Buddhist idol. The soldiers worship Kwan-te, a deified warrior, whose history is related in that very popular work, the "History of the Three States." So few among the Chinese can read understandingly, that I was at a loss to account for their acquaintance with the exploits of ancient heroes, until one day, going into a tea-room, where a large number of people were sitting, I found them listening very earnestly to a man, who was chanting in a very animated tone and with great gesticulation, the exploits of Kwan-te, Heuen-tih, and other famous generals of antiquity. The god of the earth is much worshipped by husbandmen, and those who deal in the fruits of the earth. This deity does not belong to either of the sects of Confucius, Taou, or Budha, but has numerous temples dedicated to him in the country, and numerous small shrines are to be seen at the corners of the

streets, dedicated to Too-te-poosa, as he is called. Sometimes the same shrine contains also an image of Tsae-shin, or the god of riches. The Confucian sect, in addition to the worship of Confucius, who is worshipped by the Emperor and mandarins twice a year, with sacrifices and offerings, although no images are permitted in his temples, worship also two idols, the god of literary elegance, and the Kwei-sing, or god of the polar star. The god of literary elegance is said to preside over the constellation ursa major, which goes by his name. The ancient religion of China seems to have consisted in the worship of heaven, earth, and ancestors, which is still kept up, and in which no images are used; but in worshipping ancestors, incense is burned and offerings made generally before tablets inscribed with their names, or before their painted likenesses. A trace of Sabaeism appears in the term *jiltow-poosa*, or Sun god, which is used by the people in speaking of the sun; but none of the host of heaven are now worshipped, unless the ursa major and the polar star, by the sect of the Confucians. The people here are by no means so much given to worship as the inhabitants of the Canton province. Here you see none of that daily bearing of gilt paper or incense at the doors of shops or private houses, as in Macao, and I have made a number of voyages in their passage boats without once seeing any act of devotion performed. They reserve their worship for festivals and set occasions. The temples too, are almost all in a dilapidated condition; the only ones which look in a good state of preservation, are those dedicated to the famous generals of former times, and here family pride seems to do what reverence for the gods does not. But I must stop here. . . .

India : Lodiana Mission.

COMMUNICATION FROM THE REV. J. CALDWELL
DATED APRIL 21, 1846.

Notices of the Fair at Hardwar, in 1846.

I have just returned from the Hardwar fair, where Bros. Newton and Campbell, with Mr. Rudolph and myself and four assistants, spent ten days diligently labouring amongst the pilgrims who resorted thither. The fair, this year, was unusually small—perhaps the most so of any that have ever been held at this celebrated shrine. We have uniformly observed that the people of the Panjab constitute the larger proportion of the pilgrims at Hardwar. But this year a small number only from that country attended the mela. The late hostilities between the British and Sikhs were, no doubt, the cause of their being detained at home.

Our distribution of Tracts and portion of Scripture, this season, was very limited, but

much more preaching in an informal way, than usual, was performed. We had our large open tent pitched as usual for the purpose of holding divine service daily. We found, however, that but few were disposed to attend; and, indeed, excepting the few last days of the fair, we could accomplish but little more in our tent than deliver short addresses to the few pilgrims who might now and then drop in for a few minutes to listen to us.

I have just mentioned, that on the whole we performed more preaching this year than usual. Twice each day one of us attended to the duty of preaching, or conversing, as the case might be, in the tent; while the rest of us went to different parts of the fair to preach to the crowds as opportunity might offer. Some of our native brethren were occupied in the distributing tent, and some of them accompanied those who went out to address the crowds. When the demand for books seemed to be greater than usual, one of us took his turn in superintending the distribution.

The following notices, written at the time, though not intended as a regular journal, will give a more particular view of our work at this fair:—

April 3. Last evening, we had worship in our large tent; but as none but our own people attended, we had no formal preaching. Bro. Rudolph and I, about 11 o'clock this forenoon, went out to the bazar to preach, and at the same hour Bro. Newton repaired to our tent to hold service, where only a few attended. I had an excellent opportunity of preaching for nearly an hour in one place, and for about half that time in another; the crowds in both places listening quite attentively. I employed as much *Hindi* each time as I could command. I find that I am becoming a little more fluent in that language than formerly. On our return home I was accosted by an old Brahman, with whom I had had a conversation the evening before on the subject of Hindus forsaking their idols and worshipping the living God only. He immediately adverted to the same subject this forenoon, and attempted to satisfy me with respect to the propriety of his countrymen worshipping idols in about the following manner: "My forefathers," he began, "had heard that certain strange people had arrived in Calcutta, but could not for a long time understand what kind of beings they were. At length they hit upon the plan of having drawings of the strangers sent them from Calcutta, which at once gave them some proper idea of the English people." Thus it was necessary, he averred, to give the Hindus some idea of their objects of worship by means of images. It was, of course, an easy matter to overturn all his reasoning on this subject. He afterwards gave me a long dissertation on the sub-

ject of "Maha Pralai," or universal destruction by water, which, according to Hindu notions, takes place at certain definite periods in the course of ages. I was, however, unable to comprehend him sufficiently on this subject to give you a satisfactory account of what he advanced. I, of course, took the opportunity of preaching the gospel to him and to a large crowd that collected round on hearing our conversation.

April 4. I have just returned from the bazar, whither Bros. Newton, Rudolph, and myself went to preach. I had a very quiet and attentive audience; no opposition was offered. . . . O, may the Lord bless his own most holy word to the poor benighted pilgrims at this place. I ought to have mentioned that Bro. Campbell preached this forenoon in the tent.

April 6. Yesterday forenoon (Sabbath) Bro. Rudolph and I were employed in the tent. Most of the time we spent there we were alternately engaged in defending Christianity against the attacks of a number of Mohammedans, who came into our tent apparently with the design of carrying on a controversy. We had service again as usual in the afternoon; but very few pilgrims attended. We have not yet at this fair had a large assembly in the tent. This is, partly at least, owing to the fact of the fair's being so poorly attended this year. Last night we had a tremendous storm of wind, which occasioned some alarm for the old tent in which we are encamped. We were quite apprehensive that our frail habitation would come down about us as we lay in bed unprotected from the fury of the storm, except by its feeble folds.

April 7. I am thankful to state that, although we have but few people to come into our tent, yet we have many opportunities of addressing the people in different parts of the mela. Yesterday, one of the brethren and I went into the bazar, and had excellent opportunities of addressing the crowd. I commenced by addressing a sipahi [native soldier] telling him that I was a sipahi, also, and that I carried a weapon of peculiar kind—a sword with two edges with which I encountered my enemies. I described other matters connected with the Christian warfare, and then proceeded to explain the matter, which seemed to interest the crowd very much. This morning I took my turn in the distributing tent. But few books are called for. The fair is beginning to fill up a little, but still it is very small. I generally make several dresses in the course of the day, and find it very fatiguing. O, may I be enabled to make known to the crowds here the truth as it is in Jesus! What I may be enabled to accomplish at this fair may have some bearing on my own case in eternity. It is possible I may be made the instrument of the Holy Spirit in the con-

version of some soul here, and that *that* soul may recognise me in eternity. This is certainly an encouraging thought. It is also quite encouraging that the people of the fair are willing, indeed sometimes apparently anxious to hear the message we bring them. I think I feel more engaged in the subject of the eternal welfare of the poor natives than ever. I pray that I may feel yet more concerned for their souls' salvation.

April 8. Last evening, Bro. Newton and I went out to the principal bathing place of the pilgrims, and each of us had a good opportunity of addressing a large crowd there. This morning I went again to the bazar, when I had a favourable season for addressing a number of Mussulmans, on the subject of the use of sacrifices under the old dispensation. I afterwards, contrary to my desire, had to contend with one of them on the subject of Christ's Sonship and Divinity.

I may simply mention one fact as a farther illustration of the state of things this season at Hardwar. It has been frequently mentioned that the pilgrims both travelling to and at the fair frequently shout, crowds of them, at the same moment, "Victory to Ganga." This season little or none of that shouting was heard. Whether this resulted from the fact of the smallness of the fair, or whether the Hindus are losing confidence in their goddess, I could not determine. It will be recollected that the fact has been mentioned of a prophecy current amongst the Brahmans, to the effect that in some forty-eight years from this time the Ganges will lose all its virtue of cleansing from sin. May the Lord grant, that in less time the Hindus may generally discover that in vain do they expect salvation from a senseless stream, and that the blood of Jesus Christ alone cleanses from filth and from guilt.

JOURNAL OF THE REV. JOHN NEWTON.

Two Days of ordinary Bazar Labour in Simla.

Simla, June 19th, 1846. Immediately on sallying forth this morning, book in hand, to visit the bazar, I fell in with a small company of hill-men, who were going in the same direction, carrying, each of them, a load of slate-stone on his back, which, on inquiry, I learned was to be used in roofing a house. Many of the old houses in Simla have slate roofs: but the more common method now is to shingle them—shingles being found more practicable and useful than either slate or mud; except when the slate is prepared and put on with a degree of care which makes it very expensive. I asked these men, if they were in the habit

of worshipping God. They said, No; the Brahmans did the worshipping.—And did they not believe in God? Yes.—How did they show their belief? By offerings.—What did they offer? Cloth, &c.—Did they give cloth, wheat, &c., to God? No; they gave them to the Brahmans, in God's name; and did it to gain merit.—Who instructed them to do so? The Brahmans. I then showed them their errors,—that the Brahmans were influenced, in exacting these offerings, by selfish motives,—that it was impossible to acquire merit by such means—that God required a different kind of service, viz., love, faith, purity of heart, obedience, holiness of life, &c.—that they had in fact not rendered such service, and were, therefore, sinners; and without an atonement they never could be reconciled to God; that the offering of the fruits of the earth could make no atonement for sin, &c. And here I expounded the doctrine of Christ crucified for sin, and urged them to seek salvation through him. To all this they listened with apparent interest, and professed fully to understand it. We then separated, and I proceeded to the bazar, offering a silent prayer to the Father of Mercies, that the effort made to gain these poor pagans to Christ might not be ineffectual.

As I walked through the bazar, some one, seeing a book in my hand, and recognizing me as a missionary, spoke to me. I turned towards him. He was one of a small group which sat in a shop door on my left. They were Hindus; and professed to want a book. I offered them the book that happened to be in my hand: it was the Acts of the Apostles—in Hindi. Their ability to read, however, seemed to have been overrated, and so I sat down among them, and read for their benefit the account of Paul's conversion. Before I was quite done, one of the company asked what was the application of it to them. What a striking question! How many Christians—nominal, and real too—hear the word of God read, without ever thinking of the application! I then explained to them, that, like Saul, during his period of unbelief, they too were rejecting the Lord Jesus, the only Saviour of sinners; and that as Saul was afterwards convinced by the most overwhelming evidence that Jesus was the Lord, and turned to him with all his heart, so they also, having Saul's evidence before them, ought to follow his example; and like him they would find the Lord ready to forgive and save. I then gave a more full account of what Christ had done for the salvation of sinners, and exhorted them to let my words sink into their hearts; for otherwise they must certainly perish. Many of the passers-by stopped to listen; and some remained to the last. Three of them, however, the moment

they heard what the subject was, turned away with an expression of scorn, saying "*Khris-tan-ho-jan!*"—Become Christians! One of the company began to oppose; but was immediately rebuked by another for making objections before he had investigated the matter. Two or three treated my exhortations lightly, the rest exhibited nothing but a serious aspect. Some things were said incidentally about idols, and the natural blindness of the human mind; and afterwards I passed on.

I was immediately overtaken by a man from the neighbourhood, whom I happened to know, with a friend of his who had received a wound in his foot. He wanted medicine; but I could give him none. Still further on I was accosted by one of my old Kashmiri friends from Lodi-ana, who likewise had a patient for me; and again I could do nothing. The Kashmiri part of the population of Simla is becoming considerable; and, as in Lodiana, they are all Moham-medans, and but little disposed to hear the truth, without contending against it. They are occupied chiefly in working borders on the famous Kashmiri shawls. But many of them are common tailors; some are cabinet makers; some are petty dealers, clothiers, hucksters, &c.

Passing round into another street, on my way home, I was addressed by a respectable looking man of a Hindu aspect, but a perfect stranger to me, who asked if I could give him a Persian book. Happening to have some Persico-Urdu books in my pocket, I immediately drew them out, and handed him one. It was the Epistles to the Colossians, the Philippians, and the Thessalonians. He read it very fluently; and I added to it the Epistles to the Romans and the Hebrews, and so took my leave, after learning his residence, with a promise of a larger book at another time.

June 20. In ascending the hill, on my way to the bazar this morning, I observed, a little way before me, two men and a woman. They were servants and had in their charge a European child. Suddenly one of them called out to a person before him, "Ram, Ram!"—the usual salutation of Hindus when addressing their equals. I overtook them immediately, and asked the man who it was to whom he had said, "Ram, Ram!" He said, to a friend of his—pointing at the same time to another servant, who being likewise in charge of a European child, was sitting by the roadside at a little distance. I said, "Is his name Ram, Ram?" No, was his answer; that is the name of our God. I observed, it was a pity he had no other God than Ram. He said Ram was the author of their being and their destiny. Not so, I replied; Ram was only a man like themselves. By this time they had all stopped, and as it did not comport with my plan to tarry on the road, I was obliged to leave

them with this simple thought to dwell upon—that their god was no god at all. To such servants it is that Europeans in this country are obliged, in a measure at least, to commit their children: and though there is no reason to fear that any of these children will become downright idolaters, like the heathen, yet they can scarcely fail to grow up with a light estimation of the evil of idolatry; while, in other respects, the corrupting influence to which they are exposed in such society cannot be dreaded too much. This is one of the strong reasons for sending children home to America, or to Europe, as the case may be, at an early age. It is vain to talk of keeping them away from heathen servants; for though this may be done in part, and is so done by many, yet to keep them entirely aloof is utterly impossible. Most parents, and especially missionaries, have too much else to do to be constantly watching their children.

I proceeded to what is called the wood bazar, about a quarter of a mile beyond the great bazar. Having stopped at the door of a shop where I had before preached, I first asked the shopkeepers whether they had made my former discourses a subject of reflection. They replied that they had done so, and had resolved to follow my advice. I asked if they had begun yet to act on the resolution; for as long as there was any hesitation, they were really going forward in the way that leads to destruction. There was no way but to turn right about. One of them said they had so far acted on the resolution as to give up lying. (This, however, it must be remembered, is more easy to be said by a Hindu, than done.) I then endeavoured to show them that this was beginning at the wrong end. They must make the tree good, and then the fruit would be good, of course; and the tree being now confessedly evil, the axe must be applied to its root. In short, they must have new hearts. Till this was obtained, all efforts at being religious must be abortive. And the heart could be renewed by God only. To God, therefore, they must address themselves; and they must do this earnestly, in the name of Christ the mediator.

By this time there was a considerable company of listeners; and among them the jailer of Simla—a respectable and intelligent looking man. I then took from my pocket a volume of Hindi tracts, and began to read one, entitled "A Parable and Exposition." It was peculiarly adapted to the understanding of the jailer. The substance of the parable is that a portion of the subjects of a certain king, having rebelled, and joined his enemy, were, on being captured, thrown into a large open prison, to await the pleasure of the sovereign in regard to the time of their execution. One of the king's servants, named Justice, was appointed to

guard the prison. In the course of time, a person named Mercy, happening to come that way, was greatly grieved on learning the unhappy condition of the prisoners; and begged permission of Justice to go in, and administer relief; nay, even asked that the prisoners might be set at liberty. Justice, however, absolutely refused; both on the ground that it would be inconsistent with his own duty, and injurious to the honour and interests of his sovereign. In the mean time the king's son arrived, and announced that an arrangement had been made between himself and his father, by which he was to assume the guilt of the prisoners, and make an atonement for them by his own sufferings; and in virtue of this arrangement, Justice might throw open the prison door, and Mercy be at liberty to enter and do her best for the miserable inmates. Then came the exposition, setting forth the natural condition of mankind, and the atonement of the Son of God. The propriety of the transaction seemed to be admitted by all; and I exhorted them to embrace the offered mercy. I then gave the jailer the volume of tracts, and a Gurmukhi book to another of the company. May they not be read in vain!

India: Furrukhabad Mission.

COMMUNICATION FROM THE REV. JAMES WILSON,
DATED AT AGRA, MAY 4, 1846.

A Specimen of Mohammedan Revelation.

In the chapter of the Koran, entitled "Al Kadr," (i. e. The Honourable,) this verse occurs: "The night of Al Kadr is better than a thousand months." In explanation of that statement, the Commentators give the following story:—"In the country of Israel there was a devout man, named *Simeon*. He always spent his *days* in fasting, and his *nights* in prayer; and kept up a war with infidels (as Mohammedans are required to do now). The infidels were by his means reduced to great straits. They took counsel together, and agreed to deceive his wife, and by her means get the advantage of him. They came to his wife and said to her, 'Thy husband has no regard for thee; he spends all his *days* in fasting, and his *nights* in prayer—of what benefit is he to thee? Do thou contrive some device to bind him, and commit him to us, and we will take him and confine him in some house with thee alone; there thou shalt spend a life of pleasure with him.' The wife, having very little sense, assented to it. They brought her a large rope made of hair, that she might bind him with it. One night Simeon happened to sleep a little; his wife embraced the opportunity to tie his hands. Simeon awoke and asked,

what art thou doing? Why dost thou bind me? She replied, I wish to test thy strength. Simeon burst the rope, and said, my strength is greater than this rope. His wife told it to the infidels. They then brought her an iron chain. The next night she bound her husband with the chain. He broke it also, and said, my strength is greater than this. The infidels, when they heard this, were discouraged, and said, we can do no more—we do not know anything stronger than iron. Do thou ask him with what he may be bound that he cannot break? She asked him. Simeon told her he could break anything that any body would bind him with, except his *own hair*. If he were bound with that, he could not break it. His wife, by some means, got his hair off and made a rope of it, and bound him. He cried out, loose me! She replied, I will not loose it; break it as thou didst the other ropes. He replied, I told thee that I could not break it. She gave information to the infidels; they took possession of the husband, but performed no part of their promise to the silly wife. They took Simeon and cut off his hands, feet, nose, ears, &c., and threw him down outside the gate of the city, that he might die there. At night, when the hour of prayer arrived, Simeon made supplication and intercession at the throne of God, and said, 'O thou preserver, thou knowest that whilst I was in thy ways, and in thy love, these infidels have done this to me. Thou art almighty; heal me, help me.' The Almighty heard his prayer: at that moment his hands, feet and all were restored. And all his strength was restored, and as much more granted in addition to it. He arose and came near to the gate of the city, which was of iron; he took it up and dashed it to pieces, and entered the city. And going into every house, he seized the pillars of the house, pulled them down; all the inmates falling under the roofs, were crushed to pieces. In this way, in one night, he destroyed the whole of them. Then the Almighty granted unto Simeon, a life prolonged to the period of *a thousand months*. So, for a thousand months, he spent his days in fasting and fighting the infidels, and his nights in prayer. And being thus employed so long, he treasured up for himself a vast amount of *merit*. His excellency, *Gabriel*, (the blessing and peace of God be upon him,) brought this story down and revealed it to his excellency, Mohammed, the Prophet of God (on whom be blessing and peace). Mohammed then made it known to his friends and companions. They hearing it, envied Simeon the amount of his treasured merits, and said with astonishment, O Prophet of God, our age is a mere trifle, in so brief a period how can we do such actions as will secure to us such merit, and bring us into the possession of such wealth? In reply to that question the Righteous One sent down this chapter of the Koran, and in it declared, "I have

given you *one* night, and if you remain awake and engage in prayer that night, then ye shall possess merit which is more and better than the merits of a thousand months."

Mohammed did not tell them *which* night it is, nor have they found out till this day. It has been the fruitful source of a thousand disputes and different opinions, but is not yet settled which night is that *Shabh i gadr* (night of honour.)

You will at once perceive in this narrative the story of *Samson*, dressed up with a little less of accuracy than Gabriel would have shown, if he had been its author; and less than Mohammed himself would have shown if he had been bringing it to a people more familiar with the Bible than his followers usually are. And yet it is nearer the outline of the Bible narrative than Mohammedan caricatures of the Bible generally are. You will see *four* prominent points aimed in the verse and in the story with which it is accompanied: viz. 1st, A device to lead Mohammedans to the exercise of fasting and prayer; 2d, To stir them up to *war* against infidels, i. e., against all who do not acknowledge Mohammed as the Prophet of God; 3d, To make them wary and careful against trusting too much to their *wives*; and 4th, A deep laid device of Mohammed himself to take off the minds of his friends and followers from too close a scrutiny of his verses themselves, and set them at work with all the intensity of feeling which belongs to the lottery, to find out that fortunate night in which by *one* night's prayer and effort, they might acquire all the merit that the most laborious of men could gain by a thousand months, or eighty-three years, of hard fasting and prayer, day and night. Another thing is also pretty evident, from this and similar narratives, viz: that Mohammed did not expect his followers to become acquainted with the Jewish and Christian Scriptures, but supposed they would always remain as ignorant of them as Abubakr and the rest of his companions then were. The "*ummi qaum*" (the unlettered nation—the Arabs) were the people for whom it was especially designed.

EXTRACTS FROM A LETTER OF REV. W. H. M'CAULEY, DATED AT FUTTEGHUR, MAY 30, 1846.

Notice of the late war with the Sikhs---Increase of religious feeling amongst the boys in the City school.

. . . The English have had a fearful struggle with the Sikhs—by far the most bloody they have ever had in India. In the first battle they were virtually beaten—their guns knocked up—their ammunition all gone, and fearful havoc made among their men. Nothing but a merciful Providence saved them from being com-

pletely destroyed. While in that situation the cavalry were ordered off to Ferozepoor, and had the enemy persevered in the attack, at this time, all would have been lost; but they thought this movement of the cavalry was intended to attack them at some other point, and they retired from the field. Thus a merciful Providence accomplished that which much valour could not do. Had that battle been lost, it would have been a fearful day for India. But really I have said much more about war than I intended. How blessed will be that day when the nations, and especially Christian nations, shall learn war no more.

Mr. McAuley adverts to the expected reinforcement of the missions in India, and expresses the opinion that "there is room for, half a dozen missionaries to labor in the city of Furrukhabad, if they know the language." There are important cities within the field of the Furrukhabad Mission, which are wholly unoccupied.

You heard through Br. Scott last month that I had moved into his compound on account of danger from robbers, which had become very frequent during the late war; but all is now quiet again, and I will probably return as soon as the rains are over, or just before our new brethren will join us. It is on many accounts pleasant to be here [at Mr. Scott's] as Mrs. McAuley can give Sister Scott some assistance in the school, and we can have all our religious meetings together; but it is very hard on myself and Kalachand and our horses to go so far through the hot sun to the school, and I cannot be with the larger boys so much as I could wish. But there is, notwithstanding this, a gradual increase of correct feeling on the subject of religion by which I feel much encouraged. There is nothing which we could call a revival, or awakening; but there is a gradual change in the tone of their compositions, in the subjects they select for composing,—and in the remarks which they make on the portion of the Bible which they read,—which to those of us who have long sat in this darkness, looking for the dawn, is cheering indeed. One of our best boys has recently been quite ill, and since his recovery all his compositions have been of a religious character, marked by a strain of good sense and propriety, which has not only rendered them most pleasing to me, but which renders them most happily adapted to do good to his classmates. May the Lord of his infinite mercy cause the little leaven to work until the whole lump shall become leavened!

India: Allahabad Mission.

EXTRACTS FROM A LETTER OF THE REV. JOSEPH OWEN, DATED APRIL 14, 1846.

Preaching—A few Scholarships needed—Course of Education of the First Class of Orphan Boys; hopes indulged concerning their usefulness.

. . . . I am as usual occupied in the school. I preach, however, every Sabbath in Urdu, at the Chouk Chapel on Tuesday evening, and at the Kydganj Chapel on Friday evening, and go out into the streets to preach on other evenings as often as possible.

I have from time to time given you some account of the boys' progress in their studies. We have few boys from the bazar, and I see less and less reason to regret that there are so few. The influence of a large number of heathen boys on our Christian boys would not be good. Still, there are a few whom I would like to see in connection with the school, until we can get a large school somewhere in the city for teaching English, entirely separate from the orphan school. When the time comes for establishing such an Institution, I trust we shall have teachers to place in it that have been trained under our own hands. In the mean time there are a few promising lads who wish to come into the orphan school as day scholars, but are not able to support themselves. Without a small allowance from us, they are obliged to leave the school and work for their bread.—Two or three rupees a month are sufficient to support a boy, so as to keep him with us until he has received a good education. I would be glad if some of the good people at home would establish a few scholarships in our school for promising indigent native boys. From twelve to eighteen dollars a year would be sufficient for a scholarship, and it might bear the name of the donor. None should enjoy the benefit of it but one who, after having been connected with the school some time, had given indications of being a decidedly promising youth.

The first class have finished the Pentateuch in Hebrew, and are now reading Joshua. I wish we had some copies of Nordheimer's Hebrew Grammar for them. They are now ripe for deriving the greatest benefit from such a work, although they have been well drilled in conjugations, inflections, and rules. We need also a good Hebrew Lexicon for them. They have none but their English Bibles. . . . They now read almost any historical portion of the Old Testament in Hebrew with great readiness and fluency. This study does not set aside others, though it is considered a sacred one, and is conducted with a special view to their spiritual good. They are just commencing Greek.—

Having learned Hebrew, they read the Syriac Testament with tolerable ease, a few verses a day. In Persian they are reading the Gulistan very thoroughly, and can write a beautiful Persian hand. In English they are studying Ancient History with much interest, besides attending to Grammar, Geography, Reading Lessons, and Shorter Catechism with proofs.—They have gone through a large part of Bourdon's Algebra, and are just finishing the first book of Euclid. To their vernaculars they also give constant attention. Their course of education is modified according to their country, and the field of labour we wish them hereafter to occupy. It may not perhaps be the most judicious, but almost every thing in this department here is yet to be learned from experience. The plan of their education is not yet fully developed, and cannot be, under four or five years more. It is intended to take them into the higher branches of Mathematics, into the different departments of Natural Science, Mental and Moral Philosophy, Political Economy, Evidences of Natural and Revealed Religion, sufficient Greek to read the Greek Testament and Septuagint, and perhaps a little Latin.—Those who study for the ministry will also study Didactic and Polemic Theology, and Church History. It is also intended that they

shall read some of our best English Poets, as Milton, Young, Cowper, Thompson, etc., those of a decidedly good religious or moral tendency. We shall need several text books that you can supply us with from home more economically than we can buy them here, such as Alexander's Evidences, Keith on the Prophecies, Paley's Theology, with illustrations, Edward's History of Redemption, Do. on the Affections, Fisher's Catechism, Dick's Theology, a Church History, perhaps the one published by the Board of Publication. If I appear extravagant in asking so much, I beg you will forgive me.

But after all, our labour will be in vain with these boys without the influences of the Holy Spirit. I know you pray for us, and that you are often asking the people of God to remember us. Will you not in your supplications sometimes especially refer to these dear boys, Paul, George, Jonas, William, and Edwin, of the first class. Paul is, I hope, one of God's dear children, but he is far from being perfect, and needs to be taught of God. I long to see the time when some of these boys shall be settled as ordained missionaries in some of the large towns near us. Ought we not to hope and pray that such shall be the result of the education they are now receiving?

Miscellaneous.

PROGRESS OF THE GOSPEL IN FRANCE.

From the Record of the Free Church of Scotland, of September.

The religious movement in France, to which the attention of Christians has been again and again directed in this country, is advancing with extraordinary rapidity. Thousands of Roman Catholics are calling with the utmost eagerness for Protestant evangelists to come and instruct them. There are large districts of the country where a faithful Protestant pastor is received by almost every individual with eagerness and delight. The influence of the priests in these departments is rapidly departing, and the strongholds of Popery are rapidly falling down before the resistless might of the Word of God. The three Departments in which perhaps the most remarkable religious awakenings have taken place, are those of La Charente Inferieure, L'Yonne, and La Haute

Vienne—all of which are occupied by the labourers of the Evangelical Society of France.—In the first of these, a considerable time ago, there were one hundred communes or parishes, all open to the preachers of the Gospel, while even the Mayors and Prefects were favorable to the evangelists. God, too, in numerous instances, had given testimony to his own Word by the conversion of many souls. In the second, a very extraordinary change has taken place during the past year. Various new laborers had been sent, but they were wholly inadequate for the mighty work which was to be performed. "Our meetings at Aillant," says one of the evangelists, "have become so numerous, that it is necessary to be there an hour and a-half before the time fixed for divine service. A hundred persons at least cannot find room. It is not at Aillant alone that these favourable dispositions manifest themselves—all the surrounding communes are making applications. I cannot tell you what enthusiasm is

felt at the news of the visit of a Protestant minister. . . . It is impossible to undertake the evangelization of a country under more favourable circumstances. . . . I do not know where this movement will stop, and how it will be possible for me to meet the demands upon my exertions." The third department to which we referred, is that of La Haute Vienne, in which the labours of M. Roussel, who was present at our General Assembly last year, were so remarkably blessed. There are now eight stations in that department, where there are excellent congregations collecting around faithful Protestant pastors, and drinking in the truths of the Gospel with delight. One of these pastors, writing from the village of Thiat, at which he is stationed, writes: "The village is truly in an extraordinary state. There is a population of about four hundred inhabitants, and hitherto I have not found a single individual who was not glad of my arrival. Not only is this the case, but for whole leagues round about, the population declares in our favour.—At the present moment we can count ten or twelve villages whose inhabitants are with us almost to a man. Everywhere I find the same spirit as at Thiat." In this department, the most important station is that of Limoges, a town which contains twenty-seven thousand inhabitants, who were deemed among the most intensely Popish in France. Here there is a faithful and able minister, with a large Protestant congregation, gathered from the ranks of the Roman Catholics, and listening to the Gospel with delight. The Continental Committee, knowing the importance of this district, sent £200 to the Evangelical Society of France, for the support of the Gospel in La Haute Vienne, but especially in Limoges—a small sum, considering the very urgent calls for aid from the different departments, but all that the other demands on its funds would allow.

INDIA: RELIGIOUS INTELLIGENCE.

Summary of Religious News.

We reprint, with one or two omissions, the monthly summary of "Religious Intelligence," relating to India, which is given in the number for last July of an excellent journal, the "Oriental Christian Spectator," published at Bombay, Western India. This summary is not complete; advices from various places not having reached the conductors of that periodical. Letters from our missions in Upper India, of the same date, mention the admission of some converts to the church, who are not here reported. These notices, however, embrace many central points of interest in that great missionary field. They present a considerable variety of measures

employed for the spread of the Gospel, measures which are certainly not all equally good, and they also record afflictive occurrences; yet these accounts convey a strong impression to the mind, of the sure advance which the cause of Christ is making in that dark land.

Our readers will observe that notices concerning Educational Institutions are here classed under the head of Religious Intelligence,—doubtless because all such institutions exert a strong influence in the subversion of Hinduism. The article numbered sixteen in the series will be read with special interest, because written by one of the missionaries of the Board, the Rev. James Wilson, of Agra.

1. *Bombay: Missionary and Ecclesiastical Movements, and Changes affecting Education.*

The Rev. J. M. Mitchell was, with Mrs. Mitchell, just leaving Malta, to proceed along the coast of Italy;—her health, though still very delicate, permitting this movement.

The Missionaries referred to in last O. C. S., as having "sought an asylum at Mahabaleshwar," returned to their respective fields of labour about the beginning of June, all considerably benefited by their short residence on the Hills.

Mrs. Graves, the excellent instructress of the girls' school at Malcolmpeth, had been extremely ill, but had recovered, and removed to Satara.

The Rev. Mr. Mengert, and Mr. Willis, have been appointed ruling elders in St. Andrew's Church, instead of Professor Bell, who has gone home, and Mr. Stuart, who has resigned.

Bal Gangadhar Shastri, Esq., of the "Elphinstone Institution," died on the 17th ultimo after a short illness. He was a man remarkable for his acquirements at once in Marathi, Sanskrit, and English, learning,—in mathematics, astronomy, and science generally,—in knowledge of the world, and adaptation of himself to European manners and feeling. With all his learning and knowledge, however, he failed, as far as we have heard, to learn and know his own state and prospects as a responsible and immortal being. He admired the morality of the New Testament, yet did not see that, in commending it, he was condemning himself, and must plead guilty before God. He did not see the necessity of a pardon, consistent with the awful purity of the law which he admired, and did not seek it where alone it could be found. His life was spent in teaching learning and science apart from religion; and was not his death likely to correspond with his life? When science and learning left him, are we to expect that religion found him, or he religion?

Ah! what a lesson this distinguished young man teaches us! He lives full of honors and acquisitions, and dies lamented or regretted by thousands, both among natives and Europeans;

yet, when he died, he knew not where he was going,—he left all light behind, and saw nothing but black darkness before,—he left all that he had, and saw no inheritance awaiting him instead.

Three days after his death Messrs. Bell and Eisdale, of the Bombay and Puna Government Schools respectively, left the shores of India, having resigned their situations, and retired.—Thus the agency of the Government Institutions are exceedingly reduced; and, in Bombay particularly, the burden of excessive work must press heavily on the workmen. The Government have, in the meantime, we understand, written to invite young men from Germany to come and occupy the place of teachers on moderate salaries,—the rules of the Institution, as exclusive of Christianity, being carefully set before them. Under the system adopted, this is but right; but oh, how sad the system itself!

The Rev. J. C. Thompson of the London Mission, Quilon, arrived here by the *Somnath*, on the 24th of May. He has been absent from his station for about two years on account of his health, but now, we are happy to say, returns restored and re-invigorated.

The Free Church Institution re-opened on the 1st of June.

2. *Bombay: The Religious State of the Parsees.*

The “Bombay Varatman” states that a periodical, named “Madar-e-Danes,” (1-2 rupee per number) is about to be published twice a month. Its object is alleged to be the improvement of the intellect and morals of its readers, and the enlightenment of their minds in the excellence of Parsiism,—Parsiism as set forth in the *Zand-avasta*, the *Pa-Zand-avasta*, and the *Pahlivi-avasta*, and as commented upon in the English, Persian, and Sanskrit, languages.

The same journal states, in its issue of the 20th May, that, on Sunday the 17th of that month, three rich and respectable Parsi Ladies presented an offering of two young buffaloes, four goats, eight eyes of gold, eight of silver, and eight of glass, and various glass vessels besides, at the Hindu temple at Bhuleshwar.—They did this says, the *Varatman*, in fulfilment of a vow they had made, when a certain disease had very much alarmed them. (Query: what did the brahmans make of the buffaloes and goats?).

3. *Bombay: Tract on Cholera.*

A Marathi tract on Cholera, written in the form of a dialogue, has issued from the American Mission Press. It gives an account of the manner in which cholera is spread from place to place, the causes which render people peculiarly susceptible of this disease—the means that should be employed to prevent its progress,

and some reflections which this judgment of God is calculated to produce—also an account of the pilgrimage to Jagannath at Puri and the destruction there caused by the cholera.

We think this tract fitted to be useful to those for whom it is designed. It may be obtained at the Mission Press, Bombay; or at the Missionary Tract Depository, Ahmednuggur.—*Dnyanoduya.*

4. *Bombay: Notification respecting the Grant Medical College.*

[This notice we omit, being chiefly of local interest.]

5. *Bombay: Scholarship in connexion with the Elphinstone Institution.*

[This notice we omit, for the reason mentioned above.]

6. *Bombay and Nasik: The Severe Trials of the “Church Mission.”*

It is not very long since we had to record the death of the excellent *Warth* of the Nasik Mission. Still more lately we mourned over the admirable *Valentine*, and lamented the departure of the good and laborious *Dixon*. Now we have to add to the sorrowful list the name of a young man of fine spirit and of great promise, the Rev. Mr. Dredge. He had been scarcely more than a year in India, when he was cut off by cholera. He came out from England on the 24th of March, 1845, and on the 3d of June, 1846, he was no more. So rapid was the progress of the disease, that, beginning at 11 A. M., it had completed its fatal course at a quarter after 7 in the evening. But the servant, though called suddenly, was found ready. His faith seized the well-known objects of its embrace; and, “the Lord will receive me,” is said to have been one of his last expressions.

Mr. Dredge was learning Marathi at Nasik, but was destined for Bombay, where he was to have come in the course of the present year.—But he had a better destination for 1846 than this; he was to reach the eternal city, and dwell for ever there. No succeeding year or era will change it; but all will only mark its unchanging blessedness. He was created to “glorify God and enjoy Him for ever.” Through grace he learned the end of his creation,—aspired after it on earth,—and now fulfils it in heaven. May we be found ever “diligent in effort, fervent in spirit, serving the Lord;” and, when “the Lord” shall call us from our “service,” we shall have an “abundant entrance” into His “joy.”

Nanchery, the wife of Ramkrishna, one of the Catechists, has also been taken away. She was brought up under the American Mission,

Bombay, and appears to have been a decided, consistent, and exemplary Christian.

Two or three other members of the native Church also were cut off during the prevalence of the cholera; which has been exceedingly destructive in and around Nasik. A friend writes us as follows:—

"This hot season I have witnessed much misery among the poor natives from the combined effects of scarcity of food and disease.—The cholera has been very prevalent, and has carried off some 3000 in Nasik during the last fortnight (16–31 May.) May God give us, who have been spared, grace to serve him more faithfully."

7. Puna: Baptisms.

On the Lord's Day, the 17th May, the Rev. James Mitchell [of the Scotch Free Church,] was privileged to admit into the communion of the Church by baptism two young brahmans. They made a good profession before many witnesses, and will, it is trusted, verify the same in their future life. They entered into full communion with all their brethren and sisters, high and low, by partaking with them the Lord's Supper on the following Sabbath.

There are other candidates for baptism at Puna; but they are kept in the state of catechumens for a little longer.

8. Ahmednuggur: Baptism, and return of the Rev. Mr. Munger.

We learn from the *Dnyanonaya* that, in April, two men received baptism in connexion with the American Mission at Ahmednuggur, and, on the first Sabbath of May, two others. These are all heads of families, and from villages in various directions from Nuggur, and from 18 to 40 miles distant. They have all been receiving instruction at intervals for a year or more past, and give encouraging evidence that they are savingly acquainted with the truth.

We notice the return to India of the Rev. S. B. Munger, of this Mission, with mingled feelings. We rejoice in the return of a fellow-labourer, in good health, but lament the painful circumstances in which he appears among us,—bereft of the beloved partner of his life, who died on the passage out near the Cape of Good Hope, and was there consigned to a watery grave. "The sea," however "shall yet give up her dead."

9. Baroda; First Report of the Baroda Mission in connection with the London Missionary Society.

[This article we omit, being too long for our space. It gives an encouraging view of the mission, though not suppressing the difficulties under which it labours—diffi-

culties arising from the opposition of the heathen, and the imperfect character of some professed converts. The number of communicants was twenty-six; of Scripture readers, four. One of the converts devoted his property to the establishment of his brethren in a Christian village, and wishes to spend his life in itinerating and making known the Gospel.]

10. Rajkot: Baptism.

"I am thankful," writes the Rev. James Glasgow, [of the Irish Presbyterian church,] "to be able to inform you,—which I shall do very briefly,—that it has been our privilege to baptize the eldest son of the Venerable Charan priest whom we received formerly. He is in his thirtieth year; and his being the eldest son may be a means in God's hand of smoothing the way for other members of the family, as his father's conversion smoothed the way for him. His attention, and the desire he manifested for scripture knowledge, were very pleasing; and we are hopeful that God has opened his heart. He and other converts have the baptism of their children under contemplation; and, though difficulties frown, we trust God will level the mountains before them, and make His truth prosper among them. On their behalf, and our own, we bespeak the prayers of Christians.

"We can scarce say any of them were able to read at the time they came under instruction, and they have exhibited a desire for scriptural knowledge which may serve to exemplify the salutary impetus which the gospel gives to the human mind. This, and some other cases, have put us on the task of preparing a *First Book for Adults*, which will consist mainly of scripture extracts translated as plainly as possible. It will be a little book of *scripture references*, and may prove useful, we hope, to adults learning to read and to converts generally.

"The converts residing ten miles distant have been in the habit of coming every Sabbath to join us in vernacular public worship; and we have to lament that we have no house to cover their heads from the burning sun, and are without means of erecting any, as we are already in debt on account of the mission house now nearly finished. The charans are interesting to us, in a missionary point of view, from their mode of life. They subsist very much by grazing and selling cattle; and hence, if one or two members of a family remain to take care of the flocks, the others may wait upon instruction for a considerable time without much loss in their affairs. But they have a looser tenure of the soil than others, and are more exposed to oppression, against which they have sometimes no other protection than the appalling one of committing *tragu*—that is maiming or killing some near relative, under the belief that the sin will fall on the oppressor's

head. This has frequently stayed the hand of violence. Now Christianity takes from a charan this last refuge by teaching him the sixth commandment. Hence a Christianized charan is an object of peculiar sympathy. One whom we baptized has been unjustly driven from his home by the infliction of a fine which he was unable to pay.

"May the Lord speedily send forth His Spirit to awake the slumbering multitudes around us.

"With respect to the fact noticed about converts coming so far for public worship, we have seen the necessity of having a dharmashala erected for travellers especially coming to us on religious matters; and we are eager for the means of erecting an institution comprehending this and a small chapel, vernacular schools, and asylums for the lame and the blind, for orphans, and for teaching adults to read," &c.

We should be sorry to hear that the missionaries had to lament that their efforts languish, and their hands hang down, for want of the means of carrying out their benevolent and very important designs.

11. *Calcutta: Baptisms, and Appointment of Catechists.*

Babu Chundee Churan Singha, "late a student, and holding a Scholarship in the Hindu College, was baptized at Christ Church, on Sunday evening, May 24th, by the Archdeacon, the Rev. K. M. Banerjee preaching an appropriate sermon on the occasion."—*Cal. Christ. Int.*

The *Harkaru* in reference to the case of Baboo Chundee Churan Singh, who has recently embraced Christianity, states, that the convert's father who is a Vishnuv, and suspected his son's predilection for the religion of the Bible, requested the family priest to disabuse the young man's mind. The priest, who was no bigot, and well acquainted with Christian theology, had many discussions with him.—The young man's doubts had reference chiefly to the doctrine of the Trinity. The priest one day told him that if the Christian shasters were acknowledged as true, the Trinity might easily be believed. The remark accelerated the young man's conversion. The priest was hereupon suspected of being a traitor in the camp; and was arraigned before the spiritual court of the Vishnuvus. His remark about the Trinity was brought against him, and a Bible that was found in his possession was considered as a farther proof of his guilt. He was accordingly convicted of the charge of apostacy, and declared incapable of taking his seat in any Vishnuv meeting. His emoluments, which are thus forfeited, amounted to between 20 and 30 Rupees a month.

"Do men gather grapes of thorns, or figs of thistle?" Yes; for here an *anti* or at least

non-christian seminary produces a Christian.—Hasty conclusion. Babu Chundee Churan Singh, if a real convert to Christianity, is the fruit of instruction imparted in counteraction of the Hiudu College system.

We learn from the *Calcutta Standard* that Babu Nundolall Mitter, a young man employed in the Marine Superintendent's office, was baptized at the Old Church after the last lesson, at evening prayer. Nundolall had been first roused to inquiry by witnessing the death of a friend of his, who had abandoned Hinduism, and embraced infidelity, and died without hope and without God. The awful scene suggested the thought:—Christianity professes to make death bright as life, and sets forth the future as "far better" than the present; how good, if only true! Such were his thoughts; yet three years passed before they ripened into conviction and resolution.

"We have little news here," writes a friend from Calcutta, "except the baptism of two females, and the setting apart of *four very promising young men as Catechists*. We rejoice with trembling, and yet thank God, and take courage, in seeing them. May grace, mercy, and peace, be in the midst of you; and may we all hold on our way, and wax stronger and stronger."

The Rev. Mr. McDonald, and the Rev. Dr. Duff, conducted the services,—the latter preaching from 1 Tim. iv. 12, 13.

12. *Calcutta: Progress of Christian Love and Liberality among the Young.*

A Society has been formed by some of the young men connected with the Free Church Institution for the purpose of supporting the poor scholars attending the school.—*Calcutta Christian Observer*.

13. *Calcutta: Assimilation of Hindus to Europeans.*

We wish the assimilation were only of a good and happy nature. It consists in "Young Bengal" having a chophouse, billiards, skittles, &c., together with his favourite drink,—*grog*—at a tavern of his own in the heart of his own part of the town.

14. *Calcutta: Conflicting Parties of Hindus.*

We lately noticed the attack of the Vedantists on Christianity. The same gentlemen do not spare the gross Hinduism of the majority of their brethren, and hence have called into being a new Society, and a new periodical, the *Nitya Dharma Anuranjaka* (the Commander of the Everlasting Religion).—The Society meets for exercises formed on the model of those of the Christian Church. A

portion of some *Purana* (Old Legend) is read, and music and singing follow.

A gentleman of the "orthodox," that is the old genuine, unsophisticated, class of Hindus brought before its grand council, the *Dharma Sabha*, a proposal which shows that orthodoxy is seriously giving way even among the orthodox. He proposed to the meeting the sanctioning of the remarriage of Hindu widows. His motion was crushed by an overwhelming number of opponents; some of whom said,—If you wish our votes, move the restoration of the immolation of widows, not the recognition of their remarriage: better far that they should die, than remarry. The Mover told the meeting, that he was not to be put down,—that he would agitate, agitate, agitate, till he obtained his object.

15. *Calcutta: The Discontinuance of the "Calcutta Standard."*

We lately noticed with much satisfaction the existence and seeming progressiveness of the "Calcutta Review" and the "Calcutta Standard." The latter, we exceedingly regret to see, has ceased to exist; and the reason of its cessation, if true, is the most melancholy part of the whole matter. "We have found ourselves unable," says the Editor, "from various circumstances, to keep up strictly to the principles on which the journal was commenced. We feel from experience that the time for a daily newspaper on *Christian principle* has not yet dawned on India." We do not, like some cotemporaries, dispute with the "Standard" what *Christian principle* is, or abuse him because he says,—"*Christian principle*,"—instead of saying—"*What we conceive Christian principle*;" but we dispute with him the question of the feasibility of the maintenance of a strictly *Christian* daily paper. The "Standard" has not had a period of probation sufficiently long to decide the question of expense; the actual results have been, as far as we know, perfectly consistent with "*Christian principle*;" and how the working out those results should have involved any departure, on any violent temptation to departure from it, we cannot well conceive. We fondly trust that another "Standard" will soon be raised, and that the standard-bearer will not faint, as, to our great grief and surprise, the first has done.

16. *Agra: The "North India Bible Society."*

We noticed the origin of this Society some time ago, and now have much pleasure in giving what publicity we can to its *appeal* to the Friends of the Dissemination of the truth, especially in Northern India.

To the Friends of the Bible Cause in North

India.—It is perhaps already known to most of those who will read this announcement, that a Bible Society has been formed at Agra.

That "the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills, and that *all nations* shall flow unto it," has been the theme of Prophecy, and the hope of the Church, for many generations. The demand for a Society of this kind so far in the interior of this heathen country, is at once a proof, and a cheering indication, of progressive accomplishment.

As the tide of intelligence, and resources, and facilities for extending the influence of the Bible, flows Northward, and Westward, the geographical boundaries to be supplied now extend so far that the Committee of the Calcutta Bible Society has found the labour of providing for these too onerous to be attended to, in connexion with all the other destitute and dependent regions which look up to it for supply. To relieve that Committee of the onerous labour of providing for regions so distant from its centre of operation, and to facilitate the onward movement of Bible knowledge and Bible influence, this new centre of operation has been formed at Agra. The Society was formed at the suggestion, and with the entire approbation, of the Calcutta Committee, which has hitherto carried on this work with a wisdom and energy, which have diffused light, and peace, and hope, through many homes which before were dark and cheerless.

The British and Foreign Bible Society has also expressed, in warm and cordial terms, its approbation of the measure, and its readiness to lend assistance as circumstances may require.

The following is the CONSTITUTION, or outline of principles, which the Committee has adopted for the guidance of its future operations.

I. This Society shall be called the "North India Bible Society, auxiliary to the British and Foreign Bible Society." Its object shall be to co-operate in the preparation and circulation of the holy Scriptures, without note or comment, in the languages and dialects current in the North Western Provinces, and surrounding countries.

II. The Society shall have its seat of operations at Agra. Its business shall be conducted by a President, Vice Presidents, a Treasurer, a Secretary, and an Executive Committee.

There shall be also a General committee for the purpose of guarding the interests of the Society, and aiding in the decision of important questions.

III. Each person contributing annually to the funds of the Society shall be considered a member, and eligible to a seat in the Executive Committee.

IV. 1st. The Executive Committee shall consist of all ministers of the Gospel resident

at Agra, who contribute annually to the funds of the Society; together with such other friends of the Bible cause as may be elected for that purpose,—the members so elected not to exceed twelve at any one time.

2d. It shall be the business of the Executive Committee to raise funds, direct in the translation, revision, printing, and circulation, of the Scriptures, and all measures, which pertain to the dissemination of the Word of Life.

3d. All the subjects deemed of sufficient importance by the Committee shall be referred, by circular letters, to the General Committee. The General Committee is also to be kept informed, as far as practicable, of the proceedings of the Executive Committee, especially in the matter of revisions and translations.

4th. Any minority consisting of three members of the Executive Committee who may think the decision of the Committee erroneous on any important point, may claim the privilege of reference to the General Committee for decision. The same privilege shall be conceded to any three members of a Translation Sub-Committee who may consider the decision of the Executive Committee erroneous on any point connected with their labours.

V. The General Committee shall consist of those who are now members of the Benares Bible Society's Committee; the members of the Executive Committee at Agra; and one member of each Mission station in the N. W. Provinces, to be selected by the Missionaries of the station. Where there are more than three Missionaries of the same Society at the same station, they may, if they wish it, appoint two members.

Two bodies of Missionaries at the same station may appoint each a member, or members. Any mission station failing to certify the Executive Committee of the name of their member shall, for the time being, not be represented in the General Committee.

VI. 1st. There shall be a *Sub-Committee* for the translation and revision of the Scriptures in each dialect used. These Sub-Committees to be appointed by the Executive Committee with power to add to their own numbers such other persons as they may wish to have associated with them in their labours. Each Sub-Committee shall have a Chairman and Secretary chosen by its members.

2d. To these Sub-Committees all matters connected with the translation or revision of the Scriptures shall be entrusted. Each Sub-Committee to be considered responsible for the correctness of its labours, and the decision of a fair majority in the Sub-Committee, shall, in ordinary cases, be deemed sufficient to settle a question. The Executive Committee, however, reserves to itself the right of subjecting a

translation or revision made by any Sub-Committee to a new revision in case the majority of the Committee deem such a step necessary.

3d. Any point in regard to which the members of a Sub-Committee cannot come to a satisfactory agreement among themselves, shall be referred to the Executive Committee, or, if thought necessary, to the General Committee.

VII. There shall be annually a general meeting of the Subscribers to the Society's funds, to receive and pass the accounts of the preceding year, and choose an Executive Committee for conducting the business of the ensuing year.

The Committee shall have power to supply any deficiency in its own number occasioned by death or removal, and also to regulate the time and place of holding the annual meeting.

VIII. A report with an account of Receipts and Disbursements shall be published annually for the satisfaction of Subscribers to the Society's funds.

The Committee appeal to the friends of the Bible cause resident in the N. W. Provinces to co-operate with it in the great and blessed work of giving the Bible to the destitute; and causing streams from the fountain of Life to flow out and carry verdure, and life, and hope to the habitations where every better feeling and brighter hope are clouded and withered by the blighting influence of heathenism.

The Society has a work of great and growing magnitude to accomplish. A Depository has to be established, and then filled. The Bible has to be revised in various languages, translated into others, and printed and circulated in all. For the means of accomplishing all this, or as much of it as it is permitted to see accomplished, the Committee is dependent, under God, chiefly on the co-operation of those whom a wise and gracious Providence has scattered abroad over this land, that they might be at once "the light of the world"—and "the salt of the earth"—that they might not only see the destitution which prevails, but also contribute to its amelioration.

"*Occupy till I come,*" is the emphatic remembrancer of the great Master and Owner himself, written upon the possessions and resources of every one whom he has placed in a position to see and appreciate the condition of those who are destitute of the Word of Life. The words of our Lord Jesus, "that it is more blessed to give than to receive," have been proved true in the happy experience of all who have cheerfully remembered them.

The Committee has no higher motives or stronger reasons to present than those contained in this assurance. The Bible, wherever it has gone, has caused "the eyes of the blind to be opened, the ears of the deaf to be un-

stopped, the lame man to leap as an hart, and the tongue of the dumb to sing," and also made "the wilderness and solitary place to be glad." This is the happy experience of myriads now on the busy stage of life, and of myriads more who have gone to their reward. Who then that has means or facilities can withhold his hand or his heart from contributing to so blessed a result?

The Committee therefore hopes that its efforts will be seconded, by the friends of the Bible cause resident in these Provinces, with a zeal and liberality worthy of the great and important work in which it is engaged.

Donations and Subscriptions may be forwarded to Rev. J. Wilson, Secy., or to any member of the Executive Committee.

By order of the Exec. Com.

J. WILSON,

Agra, May, 1846. Secy. N. I. A. B. S.

17. *Himalaya: The Second Report of the Himalaya Auxiliary Church Missionary Society.*

[In connection with this Society one ordained missionary is here reported: we believe there are now two,—whose station is at Kotgurh, some sixty miles farther in the interior of the mountainous region than Sabathu. A small number of orphan children, and a school, are mentioned, and the missionaries make tours among the neighbouring villages, to make known the gospel. We omit the narrative for want of room.]

18. *Almoreh: Contemplated New Station of the London Missionary Society.*

The *Calcutta Christian Advocate* mentions the intention of the Directors of the above Society to establish a mission at Almoreh, with the two-fold object, of carrying the Gospel to the hill tribes, and providing a Sanatorium for their Missionaries.

19. *Madras: Baptisms.*

From the "Madras Native Herald," we learn that, within the space of less than a month, three baptisms have taken place in connexion with the Free Church Institution, Madras: that of *Vay Ponumbalum*, on the 13th of May; and those of *S. Ramajoomum*, aged 20, and *C. Sungeevac*, aged 17, on the 3d of June. All of them had attended the Institution upwards of four years. The two first had been subjected to many and great trials, while the path of the third was comparatively easy. Their parents, too, made the most violent and heart-harrowing resistance to their baptism;

while his father ("a poor lame Hindu, aged 45, an inmate of the *Monegar Choultry*,") was not, on being reasoned with, at all unwilling that his son should be baptized. The first convert acknowledges his obligations to the Rev. M. Winslow, of the American Mission; and the last to the Rev. John Smith, of the London Mission, now no more. The word of power that ultimately constrained those who were baptized on the 3d of June to cleave to Christ, was that of the 3d of John, urged on the heart and conscience by the Rev. Mr. Anderson,—“He that believeth not is condemned already.”

These baptisms show the power of the truth in a very encouraging manner, and call for much gratitude to God for his mercy, and to much prayer for his sustaining grace.

20. *Madras: Conversion of a Brahman to Mohammedism.*

The *Madras Atlas* publishes the case of a Brahman, who has turned Mussulman, which is rather an unusual event, since the Mohammedans ceased to rule in India, and to reward conversions with wealth and honour. Several hundred Brahmans thereupon proceeded to the Police Office, and stated that he had been for some time deranged, and had the day before been taken to a Mosque at Triplicane, to be converted into a Mussulman. The convert, on being brought before the Magistrate, declared that he was of sound mind, and had voluntarily changed his faith, and renounced his Hindu name for that of Mahomed Syhud. He then took off his turban and exhibited his tonsured head, and said he was to be circumcised that evening. His relatives offered him £100 to remain a Hindu, but his reply was decisive and final, "I feasted on a rich *pillao* and *beef*, before I came to the Police."—*The Friend of India*.

21. *Mudra American Mission: Baptisms.*

In a tour through several villages near Madra, the Rev. H. Cherry baptized in one village twelve, and in another twenty-two, adults. He also held several examinations of candidates for "church-membership," in which he appears to have acted with great, but not unnecessary caution.—*From the Madras Christian Instructor*.

22. *Ireland: Contributions on Account of the Famine.*

[This notice states the fact that nearly 10,000 Rupees, or \$5,000, has been collected in Bombay for the poor in Ireland—a very handsome sum for so small a community.]

Mission House: New-York, November, 1846.

RECENT INTELLIGENCE.

CHINA: AMOY MISSION.—Letters have been received from Amoy, dated to the 8th of June. Both the missionaries had been suffering for some time from an affection of the eyes, which prevented their studying books, but had led to their mingling more with the people, and thus it might be overruled for good.

CHINA: NINGPO MISSION.—In addition to the letter of Dr. McCartee, inserted in a preceding page, we have received a letter from the Rev. R. Q. Way, dated April 17th. He mentions that the school at Ningpo is flourishing—numbering thirty boys as scholars.

INDIA: LODIANA MISSION.—Letters have come to hand from Lodiana and Simla, dated to the 20th of June. Another mark of the good will of the government towards our missionary brethren had occurred, upon the occasion of their requesting a piece of land for their missionary purposes at Sabathu. The Governor General “authorized Mr. Newton and his successors in the mission at Sabathu, to hold an estate within the cantonments, exempt from the law by which non-military residents are obliged to give up their houses to officers who may require them.” This was better than what had been requested, and would promote the influence of the mission. At Lodiana, the English school was filling up again, having about fifty scholars. The trouble with the Sikhs had greatly diminished its numbers.

INDIA: FURRUKHABAD MISSION.—A letter from the Rev. J. L. Scott, of June 6th, mentions the recent admission of two more members into the church. Mr. S. adds, “Two of our little girls have lately died. One of them had been suffering for a long time. They were both of them much engaged in praying before they departed. One of them, about eight years old, said that she was going to God, and that Jesus had said, ‘Suffer little children to come unto me.’

We hope they have gone to a world where they will suffer no more.”

ARRIVAL OF MISSIONARIES.—We are grateful to mention the safe arrival of the Rev. Henry R. Wilson, jr., and his family, of the Furrukhabad Mission. They arrived at this city on the 4th ult., by way of London; having been constrained to leave their field of labour, as our readers are aware, on account of Mrs. Wilson’s ill health. She has long been a severe sufferer, and is still very feeble. With the sincerest regret they have been compelled to withdraw, for a season, from a most important and encouraging sphere of duty; but we trust that their return will be the means of promoting a deeper interest in their work. One of the scholars, Adam, has accompanied Mr. Wilson, in order to pursue his studies, with the hope of being more useful amongst his countrymen, on his return to India; and two of the orphan girls have also come, under the care of Mr. and Mrs. Wilson.

A STATEMENT OF THE EXECUTIVE COMMITTEE.

We insert here one or two extracts from a statement of the Executive Committee, which has been sent to the Ministers of our church during the last month. These extracts contain information, and relate to matters of general and deep interest.

The first extract gives a brief view of *the enlarged operations* of the Committee, since the commencement of the current year of the Board’s proceedings.

Since the meeting of the General Assembly the following labourers have been sent to their respective stations:—

To India.—Rev. John H. Morrison and Mrs. Morrison, Rev. David Irving and Mrs. Irving, Rev. A. H. Seeley and Mrs. Seeley, Mr. Robert M. Munnis, Licentiate. Mr. A. Rudolph and his wife have also joined the mission at Lodiana; he is acquainted with the native language, and is now under the

care of that Presbytery, with a view to the ministry.

To China.—Rev. Wm. Speer and Mrs. Speer, Rev. John B. French, Rev. John W. Quarterman.

To Siam.—Rev. Stephen Mattoon and Mrs. Mattoon, Samuel R. House, M. D., a Licentiate.

To the Iowa Indians.—Rev. Wm. Hamilton and his wife; the health of Mrs. Hamilton having, in a good measure, been restored. They were accompanied by Miss Lydia Focht as an assistant in the mission.

To the Choctaws.—Mr. Oliver P. Stark, as principal teacher in the Spencer Academy.

To the Ottoo and Omaha Indians.—As soon as it was ascertained that Mr. and Mrs. Hamilton could return to Iowa, the Rev. E. McKinney and Mr. Paul Blohm commenced a new mission among these destitute Indians. The mission station for the present is West of the Missouri river and North of the Platte.

To the Jews.—The Rev. Matthew R. Miller; his field of labour, for the present, is the City of New York.

The *financial aspect* of this enlargement of effort is next brought to view, and we hope that it will not fail to be well considered by our readers.

As fourteen of these labourers have been sent to the Eastern missions, the expense of so large a number, for outfit and passage and support for a part of the year, was necessarily large. The efforts made to meet the wants of the poor Indians at our own doors, has also drawn on a portion of our funds. Neither could the current support of existing missions be neglected; and the result has been, what indeed was expected, that the funds of the Board are exhausted, and the Treasury is now in debt. Nor is this all. A mission to the Seminole Indians has been arrested for want of means. For Africa, a qualified labourer and his wife will be ready to sail in December. This is a case of peculiar interest. Mr. Harrison Ellis and his family have been redeemed from slavery, by the churches in the Synods of Alabama and Mississippi. His acquirements in learning, in his circumstances, are most remarkable; and his Christian character is most highly appreciated by the brethren who have so successfully interested themselves in his behalf. He is now under the care of the Presbytery of Tuscaloosa, and if the way be open, will be licensed by them to preach the Gospel. It is his highest desire to carry the good news of the Saviour to benighted Africa. A well qualified coloured female teacher, will also be ready to go at the same time.

Early in the Spring a most careful estimate showed that the amount of funds wanted for the whole year would be \$84,000, besides the sums estimated to be received from the Bible and Tract Societies for printing in India and China, and from the Government for

India Schools. The expenditures for five months confirm this estimate. To meet this expense the receipts from all sources for five months, and including the balance on hand of \$1949 35, have been \$23,897, leaving to be received before the 1st of May next, \$60,103

It is proper to notice that the first five months of the year have heretofore been the least productive; but after giving all due weight to this consideration, it is not without anxiety that we look forward to the close of the year. Our present situation is embarrassing; with an expenditure of \$7,500 a month, our receipts for July, August and September, were but \$9,863. The foreign missionary work can neither be enlarged nor contracted in a day. When the brethren are sent, they carry with them the pledge of the Churches for their support; and if the facilities for carrying on their work are withheld, they had better have remained at home. It would indeed lessen the expense at all the missions, to stop the printing presses; to give up their journeys for preaching the Gospel; to disband their schools, and give up their female scholars to the infamy of the heathen temple service; to discharge their native helpers, and their native students for the ministry. But all these are parts of the missionary work, and none of them can be neglected without most serious injury to the whole.

It was not without the most deep and careful deliberation, and much earnest prayer for Divine direction, that these enlarged operations were decided on, at the commencement of the year. The whole was submitted, in the Report of the Board, to the General Assembly for their advice and direction. With entire unanimity, their advice and direction were, to go forward; to strengthen existing missions; and to occupy new fields of labour. In a good degree this has been done; and it is cause of thanksgiving to God, and an encouraging evidence of the presence of his Spirit in the Church, that so many of his servants have offered themselves, and have actually been sent "to speak unto the Gentiles that they may be saved," and that a beginning has been made to remove the veil of unbelief from the house of Israel.

We have room but for another extract, containing a *brief and encouraging reference to the fields of labour* occupied by our Church.

The foreign missionary work with us, is but in its infancy. It is but a few years since the highest judicatory of the Church took the charge of this interest as a work properly belonging to them. Already have the blessings of the Gospel been sent to large sections of the heathen world.

The missions to our Indian tribes show what an agency for good the great Head of the Church has committed to the hands of his

people. The progress of the Gospel among them has been such as ought to silence the scoffs of the Infidel, and banish the fears of timid and doubting Christians.

The mission to the native tribes in Africa is at present labouring under discouragement. The history of various missions, for the last forty years, shows that the Lord in his inscrutable ways of dealing with his people, often tries their faith and patience, by permitting much opposition, and long delay before the blessed fruits of their efforts are seen. These difficulties call for more earnest prayer, more humility, and a more simple and entire dependence on the agency of the Holy Spirit.

The missions in India are full of interest and encouragement. From the very success of the work, they will need increased means for their support every year. Their native assistants are increasing, and from them, and the pious scholars under their care, must the future ministry of India come.

China with Siam is a world of itself; but, alas! it is a world wholly given to idolatry, and in which the sway of Satan has been unbroken and undisturbed for many generations. Among these millions the Church is now represented by eleven of her ministers, three physicians, and the printing press. This is a most encouraging beginning, and the Church at home will be benefited by the blessing she has thus sent to those sitting in darkness and in the valley of the shadow of death.

The sums sent to our Evangelical brethren in papal Europe, have cheered their hearts, and enabled them to extend the knowledge of the truth into the dark places of Popery. The Spirit of God has owned their labours, and the openings of his providence, year by year, are calling on them for an increase of Evangelical labourers.

After long delay, one missionary has commenced his labours among the seed of Abraham. It is, indeed, but the day of small things, when our large Church has but one of her ministers engaged in this great branch of missionary labour. But it is matter of encouragement, and will rejoice the hearts of many in our beloved Zion to know that a beginning has been made. Thousands of this long oppressed people are seeking our shores,

and finding a peaceful home in our happy land. How loud is the call to the Church to use the appointed means, that the veil of unbelief may be taken away from these dispersed of Israel, and that here they may find the pearl of great price!

Such, dear brethren, is an outline of the missionary work in which the Church is engaged, and to which she has freely given her gold and her silver, and what is of far higher price, her sons and her daughters. For this her prayers have gone up to God, and she may well rejoice that in this service she has been permitted to take a part. From small beginnings, and in the face of much opposition, she has gone steadily forward, assuredly gathering, from the word and providence of God, that he has called her to this work. Who can doubt that the Head of the Church has already blessed these labours to herself. Every influence here tends strongly to promote the spirit of prayer, and the active piety of her members. In this are verified the words of the Lord Jesus, when he said "It is more blessed to give than to receive," and in another scripture it is said: "He that watereth shall be watered also himself." It is impossible it could be otherwise. Here are nearly one hundred labourers, from the bosom of the Church, sent to the benighted heathen, and remembered in the daily prayers of God's people; besides two native ministers and fifteen native assistants, raised up from the heathen. Forty-four of these brethren are the ministers of the Church, and three are physicians. Under their care are five high schools, with 401 scholars; nine boarding schools, with 353 scholars; and fourteen elementary schools, with 384 scholars. Every one of these is connected with, and forms a part of the great measure of raising up, with the blessing of God, a native ministry. The printing presses annually furnish from twelve to fifteen millions of pages of the word of God, and religious tracts, in languages spoken by more than half the human family. The native churches, though feeble, and as yet of few converts, are as lights shining in a dark place; and this great system of agency for good, on the part of our beloved Church, is but commenced. . . .

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1846.

| SYNOD OF ALBANY. <i>Phy. of Troy.</i> | | SYNOD OF BUFFALO. <i>Phy. of Wyoming.</i> | |
|--|-------|---|-------|
| till Water ch, Mrs Wiley for clothing for Indians, | 5 00 | Warsaw ch | 45 00 |
| <i>Phy. of Albany.</i> | | SYNOD OF NEW-YORK. <i>Phy. of Hudson.</i> | |
| Albany, N Y, Rev W James, don | 25 00 | Deerpark ch mo con | 4 50 |

| | |
|---|-----------|
| <i>Pby. of Long Island.</i> | |
| Middletown ch. Rev Ezra King, 10; Thos. J. and Nancy King, 1; Noah T. and Lydia A K Swezey, 1; Caleb H. and Deborah M King, 1; Ezra S. and Sarah King, 5; Joseph N. King, 1; Elisha E King, 1; Hannah Y King, 4; Maria E King, 3; ——— Southampton ch. mo cons colls, 34 | 61 00 |
| <i>Pby. of New-York.</i> | |
| Brooklyn 1st ch mo con, 9 71; Duane st. ch, mo con, 16 32; Chelsea ch, mo con, 26; 42d st. ch mo con, 6 95; Jamaica ch, L. I. 50 37; Jersey City ch, mo con, 17 70; Madison Av. ch, mo con, 34 75; N Y 1st ch mo con, 68 50; Sab sch. in part to ed. W. Wirt Phillips, 6 25; Wallabout ch ann. coll. 16 22; Brick ch mo con, 3 75 | 225 52 |
| SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i> | |
| Liberty Corner ch | 23 75 |
| <i>Pby. of New Brunswick.</i> | |
| Shrewsbury ch, 13; Allentown ch, 20 | 33 00 |
| <i>Pby. of Newton.</i> | |
| Hackettstown ch. 45; Belvidere ch. 75 | 120 00 |
| <i>Pby. of West Jersey.</i> | |
| Mount Holly ch | 11 00 |
| SYNOD OF PHILADELPHIA. <i>2d Pby. of Philadelphia.</i> | |
| Neshaminy ch, 5; Rev H. R. Wilson, D. D., don. 5 | 10 00 |
| <i>Pby. of Baltimore.</i> | |
| Alexandria 1st ch, a female friend to Indian Missions | 5 00 |
| <i>Pby. of Carlisle.</i> | |
| Williamsport ch, Md. | 15 00 |
| SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i> | |
| Crooked Creek and Appleby Manor chs. penny mis. soc. 7; Ebenezer ch, 7 56; Poke Run ch, 16 48; Warren ch, 3 38 | 34 42 |
| <i>Pby. of Redstone.</i> | |
| Clarksburg ch. 10; Mount Pleasant ch. for sup. of Rev. William Speer, 28; Greensburg ch. 7; Brownsville ch mo con, 10; fem. sewing soc. 10; children's miss. box, 2 50; Morgantown ch. 13 | 80 50 |
| <i>Pby. of Ohio.</i> | |
| Centre ch. 20 20; Lebanon ch. 13 01; Bethlehem ch. 13 16; Bethel ch, 50 08 | 96 40 |
| <i>Pby. of Allegheny.</i> | |
| Rich. Hill ch. 2 00; Mount Nebo ch, 8 | 10 00 |
| <i>Pby. of Beaver.</i> | |
| Little Beaver ch | 20 22 |
| <i>Pby. of Erie.</i> | |
| Fairfield ch, 3 43; Georgetown ch, 6 50; Meadville ch, 44 | 53 93 |
| <i>Pby. of Clarion.</i> | |
| Leatherwood ch, 3 94; Brookville fem soc. 10; Richland ch, 6 90; Callensburg ch. 7 56 | 28 40 |
| SYNOD OF WHEELING. <i>Pby. of Washington.</i> | |
| Forks of Wheeling ch, 34; Lower Ten Mile ch 8; West Union ch, 12 | 54 00 |
| <i>Pby. of Steubenville.</i> | |
| Steubenville 1st ch. sab sch | 6 50 |
| <i>Pby. of St. Clairsville.</i> | |
| Beech Spring ch | 24 00 |
| SYNOD OF OHIO. <i>Pby. of Richland.</i> | |
| Mansfield 1st ch | 10 00 |
| SYNOD OF INDIANA. <i>Pby. of Vincennes.</i> | |
| Princeton ch, 12 50; John Lagow to con. W. R. PRESTON of Palestine, Ill. l. m. 30 | 42 50 |
| SYNOD OF N. INDIANA. <i>Pby. of Fort Wayne.</i> | |
| Swan ch. 1; Decatur ch. 1 | 2 00 |
| SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i> | |
| Bardstown ch | 20 00 |
| <i>Pby. of Transylvania.</i> | |
| Lebanon ch | 4 70 |
| <i>Pby. of Bowling Green.</i> | |
| Henderson ch, 16 50; Fayette Posey, don. 10; children of Rev D L Gray, 36 cts.; Munfordsville ch. 2; Geo. T. Wood, in part to con. himself l. m. 5; Bowling Green ch, 7; Greensburg ch. 7 55 | 48 41 |
| SYNOD OF VIRGINIA. <i>Pby. of Lexington.</i> | |
| Lebanon ch. 63 cts.; Hebron ch. 18; Shenandoah ch. 6; New Providence ch, 21 12; Bethesda ch. 2 50 | 48 25 |
| <i>Pby. of Montgomery.</i> | |
| Young ladies of Gap, Monroe Co., Va. 5 25; Wytheville ch, Miss Mary McKee, don, 10 | 15 25 |
| SYNOD OF NORTH CAROLINA. <i>Pby. of Concord.</i> | |
| Statesville, N. C., Col. McKee, don | 1 00 |
| SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i> | |
| Children of Knoxville 1st ch. | 2 00 |
| <i>Pby. of West Tennessee.</i> | |
| Cornersville, Tenn., A. Stinson, don | 10 00 |
| SYNOD OF GEORGIA. <i>Pby. of Hopewell.</i> | |
| Milledgeville ch. Otis Childs, don. 5 50; Lincoln ch. Mrs Moore, 3 50; Rev. J C Baldwin, 50 cts. | 9 50 |
| SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i> | |
| Tuscaloosa mo con colls | 57 00 |
| SYNOD OF MISSISSIPPI. <i>Pby. of Miss.</i> | |
| Jackson ch | 20 15 |
| <i>Pby. of Chickasaw.</i> | |
| Oxford, Miss. Rev S Reed, don | 2 00 |
| MISCELLANEOUS. | |
| Museum box, 1; New Bethany ch, N Y, 2 66 | 3 66 |
| Total, | \$1288 61 |
| DONATIONS IN CLOTHING, &c. | |
| Bath ch. N. Y. ladies of, one box of clothing for Iowa miss. valued at | 80 00 |
| Upper Buffalo ch. Pa. ladies of, one box of clothing, valued at | 54 52 |
| N. Y., Mr. A. Watson, 31 Fulton st., two boxes of garden seeds for Chippewa miss., and one parcel do. in April last, for Spencer Academy, Choctaw Nation. | |
| NOTE.—In last month's acknowledgments, Rock Hill ch., put under the head "Miscellaneous," should have been, "Synod of Wheeling, Pby. of St. Clairsville." The contribution of \$18,00 acknowledged as from Gilgal ch., Pby. of Blairsville, should have been, "Gilgal ch. \$5,00 female society, \$13,00." | |

Honorary Directors for life may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

NOVEMBER, 1846.

No. 11.

Board of Domestic Missions.

The following letter, on the subject of Domestic Missions, from an esteemed Brother, and Pastor in Philadelphia, was addressed to a congregation in New Jersey. The occasion of its being written is explained in the introduction. It was not designed for publication. It is thought, however, the publication may do good, and the writer has yielded to the wishes of others in giving permission to publish it. We commend its important facts, its strong arguments, and tender appeals, to the serious attention of pastors and churches. And we take the liberty here of adding, that this Brother has set a good example to his co-pastors. During the oppressive heat of summer, the few weeks he was absent from his charge, were spent, in great part, in visiting churches in the country, and pleading the cause of missions, greatly to the satisfaction, and profit of these churches, and to the advantage of the cause. This Brother has done good service to the cause, which we thankfully acknowledge.—Ed.

PHILADELPHIA, Sept. 1st, 1846.

Dear Brethren:—Some of you are aware that a few Sabbaths since, I preached in your Church in behalf of the domestic missions of our beloved Zion. Providence so ordered the weather, that a large number of you were not present. Your pastor kindly offered to take up the collection on the second Sabbath of September, and to read a few lines from me. This great and good cause demands the love and sympathy of God's people, and calls more loudly every year, because of the unprecedented increase of our population, especially in the valley of the Mississippi. The crowds that come from Europe, and the increase of our native population, are raising up an empire with amazing rapidity. These are without the Gospel, and by God's mercy you enjoy it. Thousands are doomed to silent Sabbaths from year to year; no glad tidings fall upon their solitude. Our Board is sending forth devoted and self-denying Missionaries; and the cry is still, "Come over and help us." The necessities of our fellow-citizens appeal to our sympathies, and ask, for the love we have to God, and the souls of men, that we send them the Gospel. Will the Churches in the more favoured parts of the land? Will you, dear brethren, enable the Board to send the Gospel, in answer to these pleadings?

Can you sit in your own chosen sanctuary, and hear from the lips of your pastor the blessed words of life, and pass unheeded these cries of men, not for bread, but for God's word? Surely not—we believe you cannot. In past time you have aided this cause, you will do so still.

But the necessities of the land require our Church to do her *whole duty*. The zeal of Romanists and of infidels provokes her to awake, and send a fuller, deeper tide of blessing than before. I hazard the remark, that if the Board had the means, we could plant the Gospel in *five hundred* more places in the great west in a year, where churches would rise up, and, in a few years, not *only* sustain the means of grace, but unite in sending the same blessings to others beyond them. Now, brethren, take up your maps, and look south, and north, and west; pass your eye over the vast tract between the Alleghanies and the Pacific; count, if you can, the people whose cabin fires, ere long, will light up that yet unbroken night. Now follow the sweeping of the "father of rivers," as it rolls to the Gulf of Mexico, and see the vast shores that skirt it. Look west of it. Look at Texas, with its *three hundred thousand* inhabitants, and its mighty area. Lay your maps down now, and say—Shall these have the Gospel? Yes, I hear you say, blessed Master I pray, honour my gift laid on thy altar, to send them the Gospel. I trust your contributions will be greatly augmented—that you will give as the Lord has prospered you. Has he not prospered you? I rode through your peaceful county, and I heard the little hills rejoice on every side, and the valleys were covered over with corn. Such harvests, such vast gatherings, will surely make you give, cheerfully and literally, to the Lord of the harvest. Remember Christ; give as the tribute of a sinner's gratitude for a Saviour's love. He was rich, yet for your sakes he became poor, that ye, through his poverty, might be made rich. Blessed Jesus, all we are and have, is thine. Farewell; may mercy and peace rest on you and yours; and may that kingdom, for whose increase you pray and give, be set up in all your hearts.

Yours, affectionately, in Christ Jesus,

T. L. J.

LETTERS FROM MISSIONARIES.

Wisconsin.

We have recently received several letters from our missionaries in Wisconsin. The brethren sent by the Board to that Territory, are all prosecuting their work with diligence, and with encouraging success. Thus far, this enterprise has succeeded beyond our most sanguine anticipations. Our missionaries have been received with much interest, and prove highly acceptable to the people. The Lord has smiled upon their efforts, and a great door, and effectual, is opened to our church for preaching the Gospel, in that large and interesting section of our country. The letters received are principally on business, and not suited for publication. We give a few short extracts on topics of general interest.—Ed.

Inducements for Emigration to Wisconsin.

. . . . We believe it would greatly tend to benefit our Church in Wisconsin, if influential members of it, at the east, would use an influence on persons in our connexion, to emigrate here. Persons of limited means, desirous of settling their children in comfortable circumstances, could not do better than come here. We have, unquestionably, a beautiful country, the most delightfully picturesque of any in the Union; a most excellent climate; a rich and very productive soil, and water that cannot be surpassed. I have never seen such splendid springs of pure, transparent water as are found through the whole country. Property can now be easily obtained, but it is rising rapidly in value, and must continue to rise. The tide of emigration is rolling in upon us from various parts of the world, casting upon our beautiful prairies every variety of character. The Roman Catholics are coming in fast. Why will not Presbyterians press their way here also, and set up their standard, and share in the many and great advantages which the country affords? In a few years this will be an old settled country; its political and religious character will be fixed; and now, now is the time for the friends of truth to come and aid in laying the foundation of a state of the first magnitude among those that form our Republican Constellation. Farmers, mechanics, merchants, and physicians, who think of making a tour west, would do well to visit Wisconsin—with Lake Michigan on one side, and the Mississippi on the other, with her extensive mines, productive soil, and superior climate, Wisconsin promises to be a noble country, and will support a dense population. We rejoice in the men the Board have sent us. We think they are men of the right stamp, and we trust they will be instrumental in accomplishing great good.

FROM ANOTHER MISSIONARY.

A Box of Clothing to be sent.

. . . . You tell us that a box of clothing will be sent us, and ask if I will undertake the distribution of the articles? I can promptly reply with a truly grateful heart, that I will attend faithfully to the distribution; and I hesitate not to say, that every one of our much beloved brethren here will welcome the donation, with their feelings much drawn out to you in love, and their eyes filled with tears of a tender regard for you, and every Christian, who feels disposed to aid in supplying our wants. We are engaged here in a good work, but it is necessarily a rough and hard one on clothes. Our modes of travelling are such as to expose our best garments to a rapid wear and tear, and to render them unfit for a proper appearance, even before Wisconsin congregations. Those who have never been accustomed to our prairies in the winter, cannot possibly have any just conception of their cold piercing winds, which speedily abstract the caloric from one's body. In such situations we need to be done up warm; so that to keep on hand articles of clothing, essential to health and comfort, is a heavy bill of cost. Any articles of clothing, which the benevolent are disposed to part with, or to give, would be gratefully received, and contribute much to our health and comfort. Over-coats, coats, vests, pants, and flannels, mittens, or gloves for the cold winter drives, &c., &c. If your good mothers in Israel kindly remember our women and children, they will have a correct judgment, when they have a kind heart, to make proper selections.

Organization of a Church.

It was a happy and an interesting occasion, when our presbytery first met and organized, at Prairieville. Only a few days since, I was there again, to organize a church, ordain elders, &c. They now commence under favourable auspices. The service was a solemn one to all the people present. Mr. L., who now labours there, says, that others will soon apply for admission, and the expectation is, they will number twenty members. We rejoice that you are now ready for efficient action in this territory. In the wonderful providence of God the way seems fully opened, and the call is loud and pressing.

FROM THE MISSIONARY AT PRAIRIEVILLE.

Aid needed for Building a House of Worship.

Although we have begun here with a handful of people, the indications of Providence betoken

a large increase within the year. The attendance on our service is almost always full, and gratifying; and to those who regularly attend, we are receiving accessions. *But we must have a house of worship.*—We have no house of our own, and can obtain a place to preach in only a part of the time. We have purchased a very eligible site, and started a subscription paper, which will probably raise from *four hundred to five hundred* dollars. The house, 36 by 40 feet, without galleries, will cost, perhaps, *six hundred* dollars. The lot cost over *three hundred* dollars. The house is to be built in the plainest style; benches instead of pews; a desk on an elevated platform, instead of a regular pulpit. Some of our friends have already manifested much self-denial in the amount of their subscriptions. We have some doubts as to the issue, and would fear to go on, if we were not led to expect some assistance from the church extension fund. And in view of all the circumstances, I think your aid could not be more usefully bestowed. The present is an exceedingly important moment with the cause here; and what the Presbyterian Church does *now* for Wisconsin, will be felt in all future time.

Michigan.

FROM A MISSIONARY IN ST. JOSEPH'S COUNTY.

Lights and Shades of Missionary Life.

The life of a Missionary in this portion of the great moral vineyard, is a diversified one, made up of lights and shades, hopes and fears, adversity and prosperity; and were it not for the command of the divine Head of the Church,—“Go work in my vineyard”—“Go preach the Gospel,” and the precious promise annexed, “Lo I am with you,”—he would at times feel strongly inclined to give up in despair. Like most new settlements in the west, a part of the season, our people are greatly afflicted with sickness; multitudes are incapable of attending on the means of grace, in consequence of the various forms of bilious complaints, which is indeed the only sickness that *prevails* throughout the country. In some of our settlements, there are not enough well to take care of the sick; and the sufferings of the poor immigrants are at times intense and severe. My public labours for the good of this people are greatly diminished for a time, in consequence of the necessary care requisite to preserve my own health, which has become impaired (temporarily I hope) by a deleterious climate. But this state of things is expected to last only for a few weeks, and is principally confined to those who have not yet been through an acclimating process, when renewed health and vigour are expected again to take the place of sickness and suffering.

Here are thousands of people, already settled in this extremely fertile soil, and the tide of immigration is constantly rolling in upon us from the various Eastern States, and Ohio. Since my last quarterly report, no less than seven families, all the heads of which are members of the Presbyterian Church, and two ruling elders, have moved into this place, and permanently fixed their residence in our midst, and have expressed a desire to unite with us the first convenient opportunity. The enterprising immigrant cheerfully encounters privations and hardships, with the hope, that after a few years, he will better the worldly circumstances of himself and his posterity. In view of this, he willingly denies himself many comforts for the time being; and surely the servants of the Lord Jesus Christ should be willing, cheerfully, to join lots with him, although it be amidst perils and hardships, now that the foundations of society are being laid. And so far as in them lieth, should not the servants of the cross imitate the example of him, who, “Though he was rich for our sakes, became poor that we, through his poverty, might be rich?”

Illinois.

FROM AN ITINERANT MISSIONARY.

Sacramental Meeting—Wants of Southern Illinois.

. . . . On last Monday we closed a sacramental meeting of four days in the little church of Sparta. Having as yet no church edifice, we were under the necessity of holding our meeting under the shade of some forest trees. There were added to that little band, *eight* members; it was a refreshing season to the hearts of God's people here, and we trust that permanent good impressions were made on the minds of some hitherto impenitent.

I deeply regret that this southern part of Illinois possesses so few attractions for ministers who are seeking locations. Are our dear brethren in the ministry afraid of the climate, or what is the matter? Shall we send out in vain the Macedonian cry? If we are still to plead almost in vain, it would be better for me to abandon my itinerant work and take charge of some important point, and do what I can. I well know it is not owing to anything wrong in the Board of Missions; you have never refused to help us when you could. O that the Lord of the harvest would send forth labourers into his harvest! . . .

Ohio.

FROM AN ITINERANT MISSIONARY.

Interesting Sacramental Meeting.

. . . . Since I last reported, I administered the sacrament of the Supper in Hopewell, that is my eastern point, embraced in the Brownville organization. We had a very pleasant meeting; the house was small, but it was very full, and full of very attentive hearers.—Our number that communed was small, but I think I have never seen a little band enjoying more fully that precious season. Every communicant seemed to have real communion with God; and never in my life have I felt it to be so great a privilege to stand up for Christ, as I did that day. During the exercises, many wept, and indeed during the exercises of the communion there were but few who did not weep; almost all were deeply and tenderly affected. It was a precious season. I find that on such occasions God is not confined to the splendid church in the great city, but he will and he has, spread a table for his people in the wilderness.

FROM A MISSIONARY IN WYANDOTTE COUNTY.

The Seed Sown will yield a Harvest.

. . . . Nearly a whole county lies within my bounds, although I make this place my central point, and stated place of preaching. Our little church numbered *seven* on my coming here in June last; now it numbers *eighteen*. I have found many more sheep, who expect soon to come with us into the fold. A shepherd here has to seek for the sheep. Our congregations are good. On Sabbath evening especially, the house we occupy is crowded with a peculiarly interesting congregation, consisting mostly of non-professors; the young, giddy, and thoughtless. I have felt unusual freedom in addressing this audience, and as they continue to attend in still increasing numbers, and listen with serious attention to hear the truths of the Bible pressed upon them, I cannot but indulge a trembling hope, that God has been opening some of their hearts, and that *the seed thus sown will yield a harvest*. It is a day of small things with us; our church, town, and country, are all in their infancy. Sabbath breaking, profanity, and intemperance too much prevail; yet there are encouragements. I think there are a few that sigh, and cry for the abominations that are done here. In the Lord alone is our help, and I feel encouraged when I see God's children repairing to the proper source for help. The Board of Publications have kindly granted us a donation of books for a Church Library; and I have procured a supply of religious books, and tracts for sale, and distribution. These promise to do much good. . . .

Additional.

It gives me pleasure to add, that since writing the above, two cases of recent awakening have come to my knowledge. May the Holy Spirit do the work—a great work!

FROM A MISSIONARY IN MONROE COUNTY.

Sabbath Schools.

. . . . Our Sabbath schools are in a prosperous condition, and there is great encouragement from this quarter, as many of the children are from families where there is no religious instruction at home, and the books seem to be read with great interest. I find in some of these houses, the books of our congregational library, and they are spoken of with much interest. I trust the truth is making silent progress, and may yet bring forth abundant fruit.

Communion Season.

Last Sabbath was a communion season at one of my stations. There was a full house of people, of all kinds of training, and habits. There was stillness and attention during all the exercises; none of that restlessness, and going out, and coming in during the worship, which is not unfrequently seen on such occasions, and in assemblies made up of numbers, never trained to respect themselves; there was a general solemnity, and in some, an appearance of deep feeling. We received two persons into the Church, whom we trust will be a valuable accession—a gentleman and his wife, the former was a member of session in the Church from which he came to us by certificate. . . .

Kentucky.

FROM A MISSIONARY IN FLEMING COUNTY.

Interesting Sacramental Seasons.

. . . . We held a sacramental meeting at New Hope, on the third Sabbath in August, which was continued for four days. The congregations were large, and attentive during the whole time, although there were other meetings of a popular character held in the vicinity at the same time. On Sabbath morning, an interesting young female was received to the communion of the Church, and at my next appointment we expect several more to unite, while there are five or six others deeply concerned about their spiritual interests, and anxiously inquiring what they must do to be saved.

We closed a sacramental meeting at Sherburne's Mills on yesterday. It commenced in rather unfavourable circumstances, owing to the unfavourable state of the weather, and the want of a sufficient shelter to shield us from the rain. The congregations were quite small

on the first two days, but on Sabbath, and Monday, the congregations were large, and attentive, and we have reason to bless God, that there was not wanting some indications of the Spirit's influence in our midst. *Five* were added to the Church on examination, and one on certificate; several others remained for conversation and prayer, while a goodly number were cut to the heart, and left for their homes deeply solemn. The hearts of God's people here have been greatly refreshed, and we have a strong hope that this is but the earnest of a richer blessing which God has in store for us.

Georgia.

FROM A MISSIONARY IN FRANKLIN COUNTY.

Tokens for Good—Discouragements—God is beginning to Revive His Work.

The feeble churches in this section have enjoyed so little of the appointed means of grace, for the last twenty years, that they have grown cold, and insensible. They have mingled with other demominations, and have imbibed some unscriptural, and contracted opinions; many have left their first love, and seem to know but little of the power of religion. Conscious of their situation, they seem to think it impossible to be revived without some peculiar, and powerful means. They have but little faith in ordinary means, which is a serious obstacle in the way of their receiving benefit. For where but little is expected ordinarily, but little is received. In the midst of our unbelief, God has dealt with us better, much better than we have deserved. The congregations continue to increase; the attention is good, and often a deep solemnity is manifested by the whole assembly.

The indications for good at the New Hope Church, were mentioned in my last. A sacramental meeting was appointed, to include the first Sabbath in May. The Rev. H. C. C. was with me. The meeting commenced on Friday evening; deep solemnity rested on the whole congregation from the beginning.—The people of God were looking for a blessing, and they were not disappointed when the Lord's supper was administered. Christians felt that it was good to be there. Brother C—— remained until Tuesday morning, when he was under the necessity of leaving. But while scores were inquiring what they should do to be saved, I could not go; I visited from house to house during the day, and preached at night. Thus I continued to labour until Saturday, when my duties to other churches called me away. Brother C—— visited the church again on the fifth Sabbath in May, when *four* persons were added to the church, on profession of their faith. Some *five* or *six* others are now

indulging a hope, and will apply for admission into the church, whenever an opportunity offers. There seems to be no doubt that God is in the midst of us, and we hope that the set time to favour Zion has come. Deep solemnity still reigns, and many are still seeking after God. . . .

Series of Interesting Meetings.

At the moment we were sending our matter for this number to the press, we received another communication from our missionary in Franklin county. We give some extracts from this communication, which we believe will be deeply interesting to our readers.—ED.

A sacramental meeting was appointed at Hebron, to include the third Sabbath in July. The Rev. Mr. Dod, of Augusta, was with me, and administered the Lord's supper. We preached four days in succession, not only in the great congregation, but also from house to house. The session were greatly strengthened by the addition of another Elder, active and zealous. Christians were revived, and encouraged; sinners were converted, and some hopefully converted. *Four* were added to the Church on the profession of their faith.

From this place we went to Danielsville, and held a sacramental meeting, including the fourth Sabbath. Here we held prayer meetings, and preached for six successive days. Christians were much revived, and strengthened. The church had never enjoyed such a season of refreshing since their organization. Many were deeply convicted of sin. *Five* were added to the church, among whom was the wife of one of the Elders, whose influence in the community is not easily estimated. *Three* have since been examined by the Session, and received—and *three* others have been received into a neighbouring church, who will remove their membership to this church. From this church, we went to New Hope, where we held a sacramental meeting on the Sabbath following. We commenced preaching on Thursday evening to a people prepared, and looking for a blessing.—The whole congregation was solemn, and attentive, and this solemnity was increased by an awful providence of God, preaching louder than man. Returning from church on Friday, a member of the church was thrown from his horse, and without a moment's warning, hurried into eternity. The meeting did not close until Tuesday morning. *Eighteen* were received into communion with the church. The Lord give them grace to be faithful.

A camp meeting was held in Franklin county, intended more especially for the benefit of the churches in Jackson, Franklin, and Madison counties. I have never witnessed such an

outpouring of the Spirit as was there seen.—When an inquiring meeting was appointed, nearly all the unconverted on the ground were seen flocking to it. *Fifteen* were added to the New Lebanon Church; and it is a fact worthy of notice, that nearly all these were regular attendants of the Sabbath school.

A sacramental meeting was appointed at New Lebanon, to include the second Sabbath in September. The Rev. H. C. Carter was with me; we commenced preaching on Saturday to a large congregation. On Sabbath, two active, zealous members, previously elected to the office, were ordained as ruling Elders in the Church. The Lord's supper was administered before a large, crowded, but still, and solemn congregation. God's Spirit was with us, and all seemed to feel it. We continued the services for several successive days, with increasing interest; and, although it was the most busy season of the year with the farmers, they chose rather to lose a part of their crops, than lose the blessing of God. Christians seemed to believe that God was a God of truth. They asked, and they received. *Twenty-two* hopeful converts were added to the Church; at least *twelve* others are indulging a hope in Christ.

In reviewing the past year, I feel constrained to call upon my soul, and all that is within me, to praise, and magnify the goodness of God.—In much weakness, the Lord has manifested His strength; and in much ignorance, He has manifested His wisdom. Oh that the kingdom of God might come, and His will be done on earth, as in heaven!

Florida.

Instruction of the Coloured People, &c:

For several years the Board have aided in sustaining a minister in St. Augustine. This is, in many respects, an exceedingly important point. It is more especially important as the key to East Florida. Since Florida has become a state, there has been a rapid increase in its population, and at this time, multitudes are pressing into that new state, and a loud call is made for ministers of the Gospel to supply destitute settlements in the interior of the State. This greatly increases the importance of our little church at St. Augustine, as that is the place of entrance, and the principal point from which ministers will go to other points in East Florida. We give below some extracts from a late report of our missionary at St. Augustine.—Ed.

Our congregation is small. In the afternoon we have a very large and attentive congregation of blacks; and their interest in us, and our interest in them, seems to be on the increase. My

plan of instruction is designed to convey to their minds as much knowledge of God, of his word, and the way of salvation, as I possibly can. So we arrange the whole congregation into small companies in the same room, and on the same floor with the white children; select for them the more intelligent gentlemen and ladies of our congregation; taking upon myself the general oversight of the whole, and the instruction of those who are not provided with teachers. Mrs. General W—is one of our most interested and devoted teachers of the coloured people—who, by the way, are not more ignorant and benighted than many of the native white population of this city, generally of foreign extraction, and under Papal influence. The ghostly power of the man of sin, although much paralyzed, is nevertheless secretly wielded against the Bible and the true Church, under loud professions of catholicity of feeling. Our great reliable instrumentality, by which we hope to break down the partition walls, and pour in the light of life, is the word of God alone. Many of the youth, and children of the native population are becoming interested in the acquisition of useful knowledge, and this interest is fostered by the parents. The Bible they do, and will read. My congregation is made up of whites and blacks. The whites are all Anglo-Saxon. Although few in number, the candle of the Lord still burns with us, and has not become quite extinguished. We shall strive to secure its light, and to perpetuate and increase its brightness..

. . . . In the battle of the 9th of May, on the banks of the Rio Grande, one of our male members of the U. S. Army, was killed. Capt. W—, a brother of Gen. W—, returned deeply diseased: although, heretofore a worldly man, absorbed in the pursuits of worldly honour and pleasure, when struck down by disease, he sent for me to inquire what he must do to be saved. I visited him several times, and pointed him to the Lamb of God, which taketh away the sin of the world. He died, but not without hope. . . .

. . . . This new State is greatly in need of an enlightened, evangelical ministry. Young men, predisposed to pulmonary disease, are probably the best for the interior portions of this field, as such persons are not likely to be attacked by the country fever; and the mild climate of these latitudes will enable such to preach the Gospel here, when it would be fatal to them at the north. Missionaries should come out in the fall, and become gradually acclimated; when they will be less likely to suffer from fevers. . . .

Pennsylvania.

FROM A MISSIONARY IN INDIANA COUNTY.

"God must give the increase."

. . . Every thing here is plainly moving to some divine destination. Some things, to which the eye of sense seems rather dubious, and unpromising, but to the eye of faith, which sees a divine hand in all these things, and knows that Jesus Christ is head over all, to the Church, all is clear and certain of a glorious termination. I have long believed fully, that the success of

the Gospel in saving souls, was dependent entirely, not on the might and power of man, but on the power and agency of God's Spirit. But as I become better acquainted with human-nature, and witness its direct and strong hostility to Gospel truth, I am made to feel more and more deeply, the truth that Paul may plant and Apollos water, but it is God, and God alone, who giveth the increase. Men may convert men to the doctrines of men, by the words which man's wisdom teacheth. But to convert men savingly to the doctrines of the cross of Christ, is the work of God's Spirit alone. . . .

Mission Rooms, Philadelphia, November, 1846.

The reports of our missionaries for the last month have furnished but little matter for publication. There has been an unusual amount of sickness, in almost all portions of the missionary field, and many of our missionaries, with their families, have suffered severely. In consequence of this, we have received fewer reports than usual, and the reports received have generally been very brief, and principally on necessary business. The very general, and in many cases, severe sickness which has prevailed, has necessarily interrupted ministerial labour, and seriously deranged the plans of missionaries for the spiritual benefit of the people. May these afflictive dispensations be overruled of God for the glory of His own Name, and the good of souls!

The general state of religion, in all portions of our country, so far as we can gather from our correspondence, is far, very far, from being such as should be satisfactory to God's people. Iniquity, in all its variety of forms, alarmingly abounds. Errors, the most dangerous and destructive, are increasing, and spreading. The objects of sense completely absorb the multitude, while the Church slumbers, and her ministers are more than half asleep. This is truly an alarming state of things, and certainly calls for deep humiliation, and

unceasing, importunate prayer, on the part of God's ministers and God's people. It is surely high time to awaken out of sleep, and cry mightily to God that we perish not. But while truth compels us to make this humiliating confession, in regard to the general state of religion in our churches, and through our whole country, we rejoice in being able to say there are exceptions. In a number of our mission churches, there are cheering symptoms of the near approach of a better, and brighter day. In several of them, Christians have become alarmed at their own spiritual apathy, and are prostrating themselves low before God; while a number of our Missionaries seem to be waking up, and are consecrating themselves anew to God, in the work to which he has called them. We cannot but hail these things, as tokens for good. And we earnestly beg for our missionaries an interest in the prayers of God's people. It is for this especially, we now write, to ask of our Christian people, that they would not fail to pray for our missionaries, and for the success of their important work. The question is not unfrequently asked, Do Christians pray much for missionaries in our own land? Indeed we have been startled at hearing, as we have heard, the question put, How

many are heard to pray for *Home Missions*? That such a question should ever be asked, is humiliating. We believe there are many, very many, of God's dear people, who do pray earnestly and constantly for the success of missions in our own country; and it is this sweet and precious hope that encourages the Board, and sustains the missionaries in their arduous work. We believe Christians do pray for *Home Missions*. But, Christian brethren, we entreat you pray more, and be more earnest, more importunate in your prayers for the cause of missions in this land. Your missionaries are engaged in a very great, an exceedingly arduous work. They have much opposition to encounter, many and ap-

palling difficulties to meet and overcome, and severe trials to endure.—They need your tenderest sympathy, your constant and earnest prayers. The work in which they are engaged has a direct and important bearing on the best interests of our country on the salvation of a world. Success in this great work depends entirely on the Holy Spirit, and the Spirit is given in answer to the prayers of God's people. What a motive for holy, importunate prayer! Dear Christian brethren, again we would say, *pray for Home Missions*. Make this a subject of *special*, importunate prayer. Vast interests are involved in the success of this work.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN SEPTEMBER, 1846.

| SYNOD OF ALBANY. <i>Pby. of Albany.</i> | | 2d <i>Pby. of Philadelphia.</i> | |
|--|--------|--|-----------|
| Rev Wm James of Albany, N. Y. 25; Hamilton Union ch. N Y, 2 50 | 27 50 | Neshaminy cong. Pa. 6; don of Rev. Henry R Wilson, D.D. 5 | 11 00 |
| SYNOD OF BUFFALO. <i>Pby. of Ogdensburg.</i> | | <i>Pby. of Donegal.</i> | |
| Ogdensburg ch, N Y, | 33 20 | Mechanicsburg ch, Pa | 20 00 |
| <i>Pby. of Buffalo City.</i> | | <i>Pby. of Baltimore.</i> | |
| Bethany Centre ch. N Y. 2 66; Buffalo cong. N Y. 80, of which 50 is to con. the Rev John C Lord, D.D. an hon. mem. and 20 from Mrs Sarah D Stocking, bal. to con. her daughter, Mrs Elizabeth S Lewis, an hon mem; Black Rock cong. N Y, 14 50 | 97 16 | Frederick ch. Md. | 16 00 |
| SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i> | | <i>Pby. of Carlisle.</i> | |
| White Lake ch. N Y | 10 00 | Fem miss soc of the ch. of Great Conowago, Pa | 57 00 |
| <i>Pby. of North River.</i> | | SYNOD OF OHIO. <i>Pby. of Richland.</i> | |
| Rondout ch. N Y | 151 00 | Leesville ch. Ohio | 6 62 |
| <i>Pby. of Bedford.</i> | | SYNOD OF CINCINNATI. <i>Pby. of Sidney.</i> | |
| Port Chester dom miss asso. of Rye cong, N Y | 20 00 | Covington ch, O. | 5 00 |
| <i>Pby. of New York.</i> | | SYNOD OF N. INDIANA. <i>Pby. of Fort Wayne.</i> | |
| Jersey City ch, N J. mo con, 17 71; Duane st. ch. N Y, sab sch miss asso. 150 | 167 71 | Pleasant Ridge ch, 3 56; Wabash ch, 5 | 8 56 |
| 2d <i>Pby. of New York.</i> | | <i>Pby. of Logansport.</i> | |
| Scotch ch. N Y, R L and A Stewart | 100 00 | Rock Creek ch. Ind. | 2 56 |
| SYNOD OF NEW JERSEY. <i>Pby. of Elizabethtown.</i> | | SYNOD OF VIRGINIA. <i>Pby. of Winchester.</i> | |
| Westfield ch. N J | 31 86 | Amount paid to a particular missionary | 294 50 |
| <i>Pby. of West Jersey.</i> | | SYNOD OF GA. <i>Pby. of Hopewell.</i> | |
| Mount Holly ch. N J | 5 00 | Macon, Ga. Thomas King | 10 00 |
| <i>Pby. of Newton.</i> | | MISCELLANEOUS. | |
| Belvidere ch. N J | 100 00 | A. and B. 500 each | 1000 00 |
| SYNOD OF PHILA. <i>Pby. of Phila.</i> | | Total, | \$2325 06 |
| Scots Pres. ch. Phila. coll | 150 39 | DONATIONS IN CLOTHING, &c. | |
| | | From the Misses Stewarts of Phila. a lot of bed clothing, valued about | 10 00 |
| | | From the ladies of Burlington cong. N. J. a bundle of clothing valued at \$10, also a handsome pocket knife valued at 1 50 | 11 50 |

| | |
|--|-----------------|
| From the Union Society of the 1st and 2d Presbyterian chs. Elizabethtown, N. J. a box of clothing, valued at | 49 72 |
| From the ladies of Warrior Run, Penn. a box of clothing valued at | 45 00 |
| From the ladies of Ballston Centre cong. N. Y. a box of clothing valued at | 40 00 |
| Ladies of the sew. soc. of the Presbyterian ch. Warsaw, N. Y. a box of clothing supposed to be worth | 40 00 |
| From the ladies of the ben. soc. of Williamsburg ch. N Y, a box of clothing, valued at | 60 00 |
| Total, | \$256 22 |

FOR THE CHURCH EXTENSION FUND.

Received in September.

| | |
|---|----------------|
| Collection, June, July and August, in the 1st Presb. ch. Cincinnati, per Mr John D Thorpe | 72 83 |
| Mrs Schoop of Hebron ch. Va. 50 cts.; Mrs Irvine, do. 3, per. Rev B M Smith | 3 50 |
| Donation of Rev H R Wilson, D.D. | 5 00 |
| Marion ch. Ohio, per. Rev P R Vanatta | 5 00 |
| Total, | \$86 33 |

WM. D. SNYDER, Asst. Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN SEPTEMBER, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*
 Centre ch. fem miss soc, 12 31; Sharon ch. 4;
 Zelianople ch. 5

21 31

Pby. of Blairsville.

Glade Run ch. 4; Rural Valley ch. 3; Perry ch. 4; Gilgal ch. 6; Bethel ch. 15 25; Saltsburg ch. 26 52; Congruity ch. 30 64; Parnassus ch. 4 60

93 91

Pby. of Clarion.

Piney miss soc. 7; Piney cong. 4 10; Leatherwood ch. 3 27

14 37

Pby. of Beaver.

New Castle ch.

12 00

Pby. of Redstone.

Brownsville fem. miss. soc. 11 06; Brownsville cong. 14 50; Redstone ch. 5

30 56

SYNOD OF WHEELING. *Pby. of Washington..*

Sundry churches per. Rev. John McClusky

100 00

Pby. of Steubenville.

Wellsville ch. 10 09; Monroeville ch. 2 35

12 44

Total,**\$284 59**

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN AUGUST, 1846.

Burlington ch. Ky. for church extension 7 50
 Washington and Murphysville 21 00
 Lancaster, Ind. 2 70
 W C Holliday, refunded, not due him 12 50
 Salem, Ind. 25 00
 Livonia 33 31
 Danville, Ky. 40 00
 Batesville, Arks. 15 00
 Zion, Tenn. 10 00
 Indianapolis, Ind. 10 00
 Beulah, " 3 00
 Monroe, Cincinnati Pby. 1 45
 Mount Carmel, 2 03
 Gallum, Ill. 84
 Elkhorn, " 3 30
 Paris, Ky. 15 77
 2d ch. Louisville, bal. 10 00

Pleasant Township and Lancaster 12 50
 Madison, Ind. 30 00
 Charlestown, do. 6 65
 Jeffersonville, do. 9 00
 Rev J Smith 2 00
 Somerset and vicinity, Ky. 15 55
 Sales at dépôt 10 00
 Donated 26 40

Total,**\$325 50**

WM. GARVIN, Treasurer.

* NOTE.—The receipts for September had not reached the office at the time the matter for the present No. of the Chronicle was sent on, and hence they are omitted here.

RECEIPTS IN THE TREASURY AT COLUMBUS, OHIO,

FROM MAY 1, 1846, TO AUGUST 1, 1846.

Pby. of Columbus.
 Circleville ch. 24 60; Juno fem. miss. soc. 13 20
Pby. of Richland.
 Frederick ch. 20 75; Orange ch. 5 46; Martinsburg ch. 7
Pby. of Zanesville.
 Washington fem. miss. soc.

37 80

33 21

50 09

MISCELLANEOUS.

Rev. Dr. Hoge and P. B. Wilcox, Esq., executors of the estate of the late Lawson McCullough,

100 00

Total,**\$221 01**

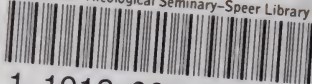
THOMAS MOODIE, Treasurer.

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